SHAKER COLLECTION

Item 347 a

Miscellaneous documents concerning Shaker communities primarily at New Lebanon, N.Y., and Whitewater and Union Village, Ohio, ca. 1817-1904

April 16. 1826. The gift in Church meeting was to revive the ancient ordinance of washing one another's feet. to commence in each family at 4 o'clock. P. M. and likewise for all individually to testify their faith & determination. and this last mentioned gift was then & there attended to by the elders brethren & sisters. At 4 o'clock the ordenance was performed & at 6 the family meeting began a hymn was sung after which the brethren & sisters proceeded in order to declare their faith placing themselves about the centre of the ally & facing the head of the meeting. The present members of the family are as follows.

Brethren	Sisters
Malcham Worley	Rhoda Morrell
Eleazar Wright	Eunice Baedle
William Sharp	Sally Holloway
Andw Brown	Charity Houston
John Dennis	Caty Rubart
Andw Houston	Lucy Darrow
Hiram Kimbel	Mary Spencing
Nathan Sering	Polly Davis
David Holloway	Susanna Seddil
Moses Miller	Cynthia Hile

God is a free moral agent — As the off-
spring of God therefore man is also a free
moral agent influenced in his actions by
his own mind & judgment — p. 88.
They who are ignorant of the gospel are under
the government of a principle which is invinci-
ble by them in their present state, by which they
are led into sin & cannot avoid it, but this
principle is their own inclination & choice
do those things which are iniquitous. p. 40
An unavoidable action cannot be criminal.
Who can be blamed for doing that which he is
invincibly necessitated to do or for not doing
that which he is necessarily unable to do. not one
It is the prerogative & province of every } p. 39.
man to be as free as God in determining accord-
ing to his best judgment which to choose. } 44.

Man was created a free agent & endowed
with power to act according to his own will &
pleasure as far as his capacity extended inde-
pendent of any other being — 122.
Man in his sphere of action became as God
He was made independent as to his choice of good
& evil being left as free to act within the narrow
limits of his sphere as God his creator.
The origin of moral evil I conceive to arise out of the
freedom given to man as a moral agent —
Charles

Remarks

on

The Church Covenant

of

The United Society

called

Shakers

LIBRARY OF CONGRESS

Behold I have given thee as a covenant (or purifier) to the people. Isaiah.

New Lebanon July 12th 1829.

In turning my thoughts to the all-important subject of the church covenant in such a manner as to represent the general understanding of Believers in the West I must be indulged in calling to remembrance what has been generally taught by our ministry & their helps on that subject. and Firstly. We have been taught that the real covenant of the Church was nothing more nor less than the faith & union of good Believers respecting their associating & living together in joint relation as a spiritual body according to those laws rules & orders revealed & taught by the Christ ~~of God~~ in his first and second appearing.

Secondly. That this inward covenant or union of Spirit being unintelligible to the political world by whom our civil rights must be protected it became indispensiblay necessary that the general principles of this sacred agreement should be

committed to writing & sanctioned by the signature of every member as bearing all the features & possessing all the properties of a civil contract between man & man. & as such to be perpetuated and when necessary produced in any court of law as testimony in any controversy that might arise relating to the temporalities of the ~~community~~. Church

Thirdly. It was taught & enforced. That ~~that~~ no one could consistently sign this solemn test who was not really & truly united in spirit & prepared to comply with the requisitions & provisions therein contained. That in case unworthy characters should obtain admittance this legal instrument might & should stand as a bar against all injustice & imposition & consequently their contract be recognised as bona fide according to the laws of men & should such individuals sustain a temporary loss in the view of

mankind it might serve as a chastisement for their ~~impenitent~~ folly, and a warning to others not to fall into the same predicament. Nevertheless that this legal instrument could not be any bar or hindrance on the part of the church to prevent the exercise of either moral equity or gospel charity towards the complainant in any case ~~in any case~~ of complaint.

Fourthly We were often warned against adopting this legal instrument as the basis of our relation as an apocrifal body; not to set it up as the oracle to dictate our respective duties ~~in any respect the criterion of justification or condemnation on any occasion~~ but to keep the spirit of Christ as our only guide & bond of union. That this spirit if obeyed would place each in their proper lot as members of one body; and finally it was taught & firmly believed that the ministration of the spirit pertained to the order of

the Ministry. That this living & efficaccous order was given as a covenant to the people to hold them in union & in order; and that on this principle only the body could be perpetuated, all its interna matters regulated & decided & its strength or weakness on all occasions ~~estimated~~ tested

Now ~~be it remembered that~~ according to the foregoing principles a draft of the church cov.t was made at Union village in the year 1812 as far as consistent in the words of the original cov.t at K.L. with additions or alterations to answer the local situation of the society & the spirit of the times. This covenant remained faultless till the year 1818 (the 14th of July) about this time an idea was got up that the covenant was not sufficiently restrictive on the powers of the trustee, certain cases having occurred in which they had involved the chh in debt. It was then contemplated to renew & amend the covenant so as to stop this abuse of power (but unfortunately it was too late John Wallace had betrayed

his trust & was out of reach. however) The amendments were made & a new copy of the covenant drawn up & signed which continues to the present day. This last form of the covenant as it respects amendments has been very unsatisfactory & it has been wished that the original had stood without any alteration as it has been considered impracticable to comply with the peculiar provisions of the latter.

At the decease of Father David there was some anxiety relating to the security & stability of the foundation & various senses began to come into contact David Darrow & Ruth Farrington were mentioned in both the first & 2d covenant as the ministry to whom exclusive obedience was to be rendered & no provision made for any succession in office at their decease hence by some it was construed that the dispensation would be changed & the powers of government in future be vested in the eldership of the different families. The altercations that arose on those points are not necessary to be detailed the fact is that nothing was done before Father's decease to settle or regulate

~~any thing relating to~~ the order of things in future
No one officially nominated to succeed him in the
~~sent Gospel~~ ~~administration~~ nor any article in the covenant
to designate either ministry or trustee ship. & liber
tine spirits taking the advantage of the apparent
dissolution of all former obligations came forth
with their round assertions that the former cove
nant was no longer binding, much was felt & but
little said about renewing the covenant till
I was sent to West Union. there I was placed in a
situation to feel the importance of the subject
to the very marrow There it might be said that
the majority of the people had rejected their Ministry
~~[illegible]~~ & at the same time pretending
to hold claim to the interest by vertue of that
covenant which placed Archibald Meacham
& Issachar Bates in the head. The first important
labor there was to cancel their revolt & convince
them that in persisting to disown their ministry
they at once subjected the premises to an escheat
to the common wealth. This at once lowered their
sails & brought them to terms of reconciliation

so that Elder A returned to his lot & matters wound up according to the covenant. This kept me in a constant fear respecting the state of things at home, but being next called to help the Ministry at P. Hill the preceding difficulties were only prolonged & enlarged. There the leading elder was lacking & his successor for lack of confidence, devoid of sufficient authority or influence to manage the helm of affairs. A new covenant seemed in those circumstances to be spiritually necessary to give any plausibility to the claims of the church, but a new covenant presupposed a new Ministry at least a ministry in whom the body of the people could acquiesce, for want of w the idea of renewing the covenant in existing circumstances could not bear & it remained for Eld.s to regulate & adjust matters according to the gift of union felt then & there, expecting that as soon as Eliezar got home the covenant business would be attended to there & P. Hill follow in course But by this time it was found that the clashing senses relating to the adjustment of those matters had come fully into contact embracing all the opp

sition of [redacted] with which we had been con-
flicting in other places with only the exception
that the authority of the present ministry was
not so directly called in question, however, that
no regular foundation stood in the church cod
in its present form to support the claims of the
church in a court of law or equity. Hence it
was occasionally moved to go into that busines
but finally dropped from information rec.
from the centre of Union that no gift was
felt there for entering on such business as yet.
Now in the course of these labors much has
been said relating to an improved form which
I can only hint at. The copy of the N Lebanon
covenant of 1814. has been read & but little or
no fault found with it. Some weighty objection
have been offerd against an article in the pleasan
Hill covenant authoresing a reserve of interest
for natural heirs while the signature to the covena
specifies a full & entire consecration of all —
This article has excited strong feelings of opposition
in some Elder Isaac as may be named. The treatise
brought by Elder Benjamin has also been read

and in substance highly approved, the principal difficulty pointed out in that treatise is on a point that is breefly touched in the Millennial Chart that is the manner of supplying vacancees in the ministry. The written & verbal debates that have been on that subject would be interesting if fairly presented to view I have nothing in writing on that subject & can only offer a breef hint on the subject It is stated here in the prologue to the cov. as in the aforesaid treatise that divine providence has for wise purposes permitted all earthly governments to in some way or manner to emanate from the people &c In allusion to this paragraph & the following one it is objected that the first statement is lacking for perspicuity that it does not strike the mind of the reader that the distinction between state & church government is really as there expressed. 2. that history does not authorize us to say that the rulers of the church so & so were elected by the suffrages of the people &c &c 3. The Ministry being a divine appointment given thro the preceding ministry is a point of all others the most susceptible of altercation. This article is critically contrasted with the Testimony part vii. Chap. xiii v. 43.
Moreover will the idea of supplying vacancees in that manner may suit in the East. In the west this rule would leave us under peculiar embarrasments. as no

such explicit appointments have been made or any record to show that an individual has been vested with divine authority in that way. The feelings of the people at Pleasant Hill have been screwed up to the last pitch of anxiety to get some ground of order on which their faith & confidence could rest & principally from that source their impressions arose to recal their former lead whose name stood on the church covenant as the only person living vested with the legal authorities of a Founder or who could transfer in a legal point of view the proper ministerial authorities to compel a due exercise of trust in the management of the consecrated interest. The law in such cases pursues a regular chain in determining claims. & if a link be wanting the whole is without force — All the authorities of a trusteeship are derived from the founder of the institution, remove the authority of the founder & the trustee is under no control of course the contributors left without ground of confidence. This is the legal view of the subject. Mother Lucy Smith held the authority under a verbal nomination. but on her removal it must be evident that matters stood in a precarious situation there, At union village all things continued as

they were from the beginning. The legal founders dead & Elder Solomon alone bearing the weight of the whole institution by virtue of the faith & confidence of the people without any record of a regular appointment from any source of authority. Still we consider matters safe on this principle ~~that~~ that the foundation is at New Lebanon & that the true & proper authorities of the original founders are there & ready to support the order of the institution in every branch of the community as occasion may require.

The foregoing was submitted to the consideration of the Ministry & others concerned. — E.W.

Uv. Jan.y 31. 1830.

Note It has been an opinion as old as the law of Moses & strongly advocated by sensible men in every succeeding age. That a divine lawgiver can have no successor That the law or dispensation given is vested at the death of the individual & committed to the judiciary & executive powers to be put in force kept & observed without alteration or amendment. perhaps this doctrine has never been refuted, accordingly it is taken for granted. that all the powers and

authorities that have succeeded the dispensation of Mother Ann have been merely judicial & executive. at least that with the decease of what is termed the foundation of any society. Legislative authority closes: & the laws & orders of the institution remain. With the official & ruling part of the community to be supported in union as a corporation, possessing all the necessary powers for mutual protection comfort & prosperity in mutually keeping & supporting the order originally given.

The foregoing doctrine was strongly embraced by the centrehouse Elders & perhaps imprudently held forth in some of their ministrations about the time of Father's decease which excited strong opposition & some very unprofitable debates between some of the most forward characters. The Elders on their part produced a book of records to assist in memorising the gifts & orders taught & given by Father, upon the principle that all these things were to be kept. On the other hand it was contended that they were going to set up a dead image instead of a living ministry, that as long as one remained in the meeting house they had authority to alter any thing that father had left under never such positive injunctions. The doctrine is certainly different in the East they have their records embracing the most minute points of order which they do not pretend to have any right or authority to alter.

By such contrary senses much evil gets in & it is a hard matter for any soul to keep the humbl & mortified spirit of the gospel where such questions are agitated & union contended for on both sides. I have however avoided as much as possible taking either side beyond supporting each in their proper gift & labouring to avoid causes of disunion on those kindly points I always considered it safe for me to obey them that have the rule over me as long as their injunctions do not oblige me to commit sin. from first to last I considered the eastern Brethren invested with parental authority over us I never did restrict that authority to an individual because clothed with the title of father or mother. I have said & used my influence to induce others to say & subscribe that we were not left in an orphan state at Father Ds decease that we felt the same protection in Elder S. & Elder Ps Rachel that we had before enjoyed. that no radical or essential loss was sustained: & so I continue thankful with every feeling of my soul that matters have so far got along under the sensible protection of heaven. I do not want to go back to the records of the Jews nor any of the books modified to suit the taste of the antichrist when & bind my faith to such an oracle mine eyes behold my teachers in obedience to whose teaching I have found & hold dominion over my lawless & wicked nature

Feb 9. 1836

Note it might be said in a law sense that Father David died intestate, that he made no explicit will named no legitimate heirs, of course his rights & claims, powers & authorities had to be disposed of by administration that no letters of administration were applied for, but the individuals left in the ministry proceeded to administer on the estate according to their own will without counselling or conferring with any other authority on this round the matter has rested waiting for a voice from heaven

THE
Dispensation of Mother.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; Let all the inhabitants of the land tremble for the day of the Lord cometh, yea it is come.

And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved. Joel 2. 1. 32. Rom. 10. 13

And this is the name wherewith she shall be called, The Lord our righteousness.

That there would be a day in which God would be manifested for the salvation of souls hath been justly expected in all ages of the world ever since it was predicted that the Seed of the Woman should bruise the serpents head. — Enoch the seventh from Adam prophesied of this day — It was signed out to Noe — promised to Abraham, Moses & the prophets — And pointedly predicted by Christ Jesus and his apostles.

The prophecy of Joel as quoted by the apostle is plain and particular, that to the wicked this day of God would be terrible — A day of darkness and of gloominess — of clouds and thick darkness, but that whosoever would call on the name of the Lord should be saved —

This might be considered a very easy, simple way to obtain salvation, if it can be had for just calling on the name of the Lord, almost as easy as to believe on the Lord Jesus Christ, but to prevent mistakes, the apostle suggests a few prerequisites to calling on the name of the Lord, which perhaps but few have duly considered.

How shall they call on — (a being) in whom they have not believed; and how shall they believe on a being of whom they have not heard and how shall they hear without a preacher, & how shall he preach except he be sent Millions were then offering up their prayers and supplications to their deities, who doubtless entertained a vain hope of being saved, as if God was bound to save all of every character who would call upon him by any name. But thus saith the Lord they shall call but I will not answer therefore to set the matter in a proper light the true God is to be declared in and by a name which he will own and that name must be believed on and addressed with a proper manner of faith for without faith it is impossible to please God &c.

It is certain that God hath been declared to mankind at sundry times under names that had no allusion to the salvation of souls He was made known to Abraham by the name of God almighty but by his name Jehovah was he not known. By many names and titles the deity was invoked in the dispensation of the law and the prophets. which were utterly disannulled and laid aside by Christ Jesus, as pertaining to his dispensation and work which was to declare the Father under which name and no other he taught his disciples to pray to God, but under the title of Mother God never was revealed, known or addressed until this latter day. — — True one name might be necessarily implied, and by the revelation

of one the human mind might be prepared to receive another and thus the Mothership in deity might be implied in the title of Father, as there can be no Father without a Mother and neither can exist without an offspring

Why God was not revealed or addressed under the title of Father until the appearing of Christ was not because this title was unknown or men unwilling to appropriate it, nay the title was familiar, and was even used in a spirit of prophecy (verily thou art our Father) but in reality God would not own it. until one was brought forth who in his own divine nature who always did the things that pleased him; and then and not till then, it could be manifest who was of God and who were of the wicked one.

Neither was the title of Mother unknown in any dispensation, Sarah was the great Mother, as much as Abraham was the great Father. and represented the female headship in deity as much as her lord answered to the male. And there were many Mothers in Israel, but above all the virgin Mother of Jesus seemed to come the nearest to the matter. Moreover, many plain and striking things were spoken by Christ Jesus concerning the comforter which evidently implied her mothership, but it remained a mystery hid from all eyes until that female was brought forth in her order, with whose spirit the Holy Ghost bare witness that she did the will of her Mother in heaven and not her own; Hence we see no foundation for calling upon that name until it was revealed by a substance, a female who by the eternal spirit offered herself without

spot to God

as Christ Jesus had done, and by the ~~re-~~ ~~surrection~~ spirit of holiness and the resurrection from the dead declared her Mother as Xt Jesus had declared his father; And as the first fruit ~~of the lower creation~~ unto God of the female part of this lower creation, travailing in birth for other souls, that they also in union with her might find redemption from the fall. And as the son doeth the works which he hath seen with his Father, so the daughter doeth the works which she hath seen with her Mother.

How then could the name of MOTHER be preached or who could be sent or who could believe or call upon that name until the whole creation (that is, male & female) should begin to groan and travail for deliverance from the bondage of corruption? or how could there be deliverance till there would be a crying out to the deliverer, as a woman crieth out in her pangs? And who is to deliver God Almighty, Jehovah or the Father? Not by might nor by power, but by my spirit saith the Lord. The Father judgeth no man but hath committed all judgment to the son. In the same sense the gift of deliverance is committed to the Mother. Therefore whosoever cometh to God revealed in Mother must believe that she is. But how shall they believe except they have heard, so then faith cometh by hearing and hearing by the Word.

So we have now begun to declare the Mother in God, before we are done we mean to prove that a sufficient foundation is lai

for all souls to call upon God in that name — that this character in deity is manifested by all the visible creation is perfectly consistent with reason & the nature of things and supported by the scriptures of truth for the faith of all, that all souls shall be left without excuse and if any perish that it be through their own unbelief in rejecting Mother, by which they shall make it manifest that they are not the children of God. but of the wicked one doing the works of their Father and Mother and utterly perishing in their own corruptions.

At present we shall state a few things reported to us by the Holy Ghost sent down from heavens, to be believed by all who would find deliverance or in other words to be published for the faith of all souls.

1. That in the one only living and true God there existed from everlasting the twofold character of male and female, — That the female character revealed under the name of Wisdom comprehended or included within herself the essence of all good that ever should exist and she bringing forth into existence any created being is by that being to be owned and respected as the Mother the second cause in creation in perfect union with the first.

2. By this divine character man was first brought forth into existence male & female as the offspring of God bearing the image of him that begat and of her that bare, that the power of conception & birth essentially in the Mother was communicated to the female part of man as daughter by which she was constituted

the Mother of all living in the order of nature. That in the order and relation in which the male and female were placed as the offspring and image of God the female was not to conceive but in union & council with the Mother & by her corresponding male who stood in union and council with the Father (and neither to be left to the freedom of their own will) as God intended to be all in all in the work of creation & nothing to be done without him. But the woman being deceived by the serpent yielded her power of conception to his base and poisonous influence; was excited to lust after and desire what was forbidden and ministred the same to the male by which he was moved without God or any divine impulse whatever, but as a natural brute beast to go forth in the work of generation. By reason of which transgression of the female she lost the image of the Mother was degraded below the female of inferior animals to conceive without Wisdom or any influence from God but merely through the rage and distemper of lust and consequently to bring forth in pain and misery after the image of the prince of darkness by whose influence she was moved to conceive.

That the creation of God in man was thus totally marred, that man male & female as created in the image of God was from the moment of the first transgression morally dead — that the sensual and sordid race who sprang from lust and lived in it were not the offspring of God but the seed of the serpent a generation of vipers, poisoning & defiling, & butchers

ing and deshoying each other of whom Cain was the first and set the example.
That the eternal parentage wrought in many ways to preserve from total putrifaction man who was dead in trespasses and sins that he was often awakened in some degree from the sleep of death and brought to a measure of sensation and feeling, but eternal life or a real resurrection from death in sin none ever partook of until there was a second birth or the birth of a second man from heaven, ordained to raise and quick en the first and to whom the first should become subject and obedient.
That this second birth or brenging forth of the second man Christ Jesus served as the second display of the sacred characters in deity. That allho a body was prepared by the Holy Ghost and the power of the highest in the womb of the vergin Mary yet the real birth from heaven was spirit invisible to mortal eyes, and in power & glory far superior to the soul of man even in its first creation and capable of quickening commanding & governing kings.
That the spirit the Lord from heaven brought forth by eternal Wisdom was manifested first in the form of a man to declare the Father the first cause of all things and was declared (tho not revealed) the first and everlasting Father in regenerations of all souls who should ever be redeemed.
But as the male cannot exist without the female in any order of beings visible or invisible so the man is not with

out the woman in the Lord and there
fore the second birth was answerable
to the first both manifested in one body
& representing only the father. therefore
the fulness of the second birth the
Lord from heaven could not be reveal
ed till the fulness of times when a bo
dy should be prepared for the quick
ening spirit to manifest herself as
the image of the Mother. And to this end
the Holy Ghost came upon Anne Lee
cleansed her from all filthiness of the
flesh and spirit — that her flesh became
fresher than that of a young child,
and prepared her as a fit temple for
the Lord from heaven not in the male
character but the female by which
Christ was revealed and Manifested
the Mother as ~~and was the Father~~
much as he was the everlasting Fa-
ther in the Holy child Jesus.
How then shall they call on her in
whom they have not believed &
how shall they believe on her of whom
they have not heard? The world
have heard of Jesus and they have
heard of Ann Lee Whose Fathers
and Mothers they very well know
as they suppose and who would
demean themselves so far as to call
upon either for salvation?
— Unto Jesus it is given up that at
his name every knee shall bow

and every tongue confess but what is the name of Jesus? He is called Emanuel & he is also called Christ and lastly he was to be called the everlasting Father Now to which of all these names is every knee to bow we answer to none of them until they have first bowed to another name and that is Mother, for neither father nor child can certainly know their relation to each other but by the testimony of the Mother Then where would be the impropreety of asserting that to the name of Anne see every knee shall bow admitting what is fact that she is known in a spiritual sense by no other name but that of Mother. However it is neither the name Jesus nor Anne (which have been common names of men & women) which are the objects of invocation neither the persons who were known by those names for the flesh profiteth nothing it is the spirit that quickeneth, and as the spirit which was manifested in the man Jesus and the woman Anne did constitute a joint parentage it is to that order that souls must come and by that spirit descending from them & abiding in their successors that deliverance is to be obtained, And that there is sufficient authority for calling upon the Lord the quickening spirit in the name of Mother is evident from the following considerations.

1. Her office as Comforter, advocate or mediator. there is one God and one mediator of God and of man & who is this mediator but the female of each united, true St. Paul gave out the man Christ Jesus as the one mediator. but observe the man Christ Jesus was not the man who was called Jesus (whose father and Mother they knew) But Christ Jesus was the one new man (anthropos common gender male or female) the Lord from heaven a quickning spirit, and whether this quickning spirit would finally appear in the form of a man or a woman, neither the man Jesus nor Paul pretended to know for of that day and hour said Jesus knoweth no man.

But as a mediator is not of one but of two and God is one, under what character can we find a mediator at all if it is not in the female who is one with the male

Hence said the prophet "she was with thee and knowest thy works, was present when thou madest the world and knew what was acceptable in thy sight and right in thy commandments — O send her out of thy holy heavens and from the throne of thy glory that being present she may labour with me that I may know what is acceptable in thy sight and right in thy commandments for she knoweth & understandeth all things" — Again her language is I and the Father are one — and no one cometh unto the Father but by me"

It may be objected that these words were spoken by the man Christ Jesus the son, But he did not speak in his own name the words were not his but they were the words of the Holy spirit our spotless Mother who had proceeded and come forth from God or was sent out of the holy heavens in answer to Solomon's prayer; and being sent in her true character and relation to the Father having all his fulness knowing all his secrets and understanding all things who could be so proper to mediate on the part of deity or could there be a greater impropriety than to approach the Father & attempt to call upon him for anything which he had put into her possession?
(understand ye brutish! ye fools when will ye be wise? If we, rational souls are the off spring of God, lost from him in the flesh how are we return to him but by the mother)
But on the other hand If God and man are separate and at two's and man is one how shall we find a mediator on the part of man but in the female who is one with him, and knoweth all things. for she was with him from the beginning of his way before his works of old and knoweth what is most pleasing in his sight & wrong in his dispositions and actions. therefore in perfect correspondence the call of ~~God~~ the spirit to this miserable lost creation is O send her out of your hell of misery and torment that being present she may labour with me that I may know what is the matter with you for she knoweth all things pertaining to your misery & loss.

and thus by the union of the female soul with the eternal spirit of truth. The true mediatorship is constituted by which all matters are brought to light & all differences adjusted between heaven and earth. And therefore it is in this mediatorship & no where else that God is to be found or addressed for any thing relating to salvation (And therefore the character of the mediator was left by the apostles in the doubtful gender. we have an advocate with the Father, here the word advocate is in the greek the same that is elsewhere translated comforter that is Parakleton doubtful gender male or female; even the spirit of (aletheias) truth ~~who proceeds~~ feminine gender which proceedeth from the Father.) If it is objected that this is derogating from the character of the Lord Jesus & taking the crown of honor off his head; we answer that is not so but directly the contrary. He testified that of himself he could do no thing. that it was not his own work but a work that was given him that he came to do, and if he personated his employer and for the time present was declared to be the advocate or mediator, from his own testimony whatever he personated was yet to be revealed, & therefore it is to his honor that the words which he declared are fulfilled in the most plain & evident manner by the Holy Ghost sent down from heaven into her proper part of the temple the body of the female, in which, as Mother and by Mother she comprehendith the state of all souls in heaven earth & hell For she passeth and goeth thro all things

by reason of her pureness, and is the bright-
ness of the everlasting light the unspotted
mirror of the power of God, the image of his
goodness. On whom then are lost souls to call
but on Mother, who is more moving than
any motion; in whom we live move & have
our being. It is therefore not strange
that those who travail in spirit for the de-
liverance of souls should call upon Mother
with strong cries and tears who is able to
deliver, Neither is it strange that souls
delivered from the bondage of corruption
and brought into the glorious liberty of the
gospel should have much to do with the
name of Mother. Among little children
the name of Mother is familiar, to whom
their requests are made known, with
the greatest freedom. Nor are little chil-
dren ashamed of the name of Mother, but
glory in it and will add to it every at-
tribute that can render it endearing —
My kind Mother — my pretty mother — my
good, loving, blessed mother. There is no
thing either mean or vicious attached
to the love & reverence of a Mother as such.
or obedience to her councils therefore
little children who feel their dependence
on the Mother for subsistence, instead of
being shy or ashamed of her rather glory
in telling what their kind good Mother
hath done for them and shewing her
gifts to such as can sense their value.

The apostles spake of travaeling in birth
for their little childrens and often addressed
their disciples under this character; but by

what spirit did they speak, of the male or female? this, common sense can decide. therefore they represented themselves & their little children only as a kind of first fruits an allegory of the real work of regeneration, or of the free woman & her seed, hence St John who lived the longest and travelled the furthest toward the day of full redemption addressed a letter to the elect lady & her children and who was this elect lady or (Gr. Kuria) female Lord? We have no account of any such person then in existence therefore let the fact answer for itself that it was our blessed Mother, the Lord our righteousness whom he saw in the same light by which he discovered the woman clothed with the sun and the moon under her feet and on her head a coronet of twelve stars.

Then if these things are facts which is undeniable is it not time that conscience had something to do in the business. Will it suffice to reason out the matter and fix our opinions this way or that. or must we not as rational and accountable creatures consider what influence these solemn truths are to have upon our practice and how we are to answer the requirements of God For as certain as God hath spoken unto us in these last days by Mother so certain it will be dangerous for any soul to be ashamed of her or of her words before this adulterous generation or to speak against her in whomsoever she may be manifest. or refuse the most free & hearty obedience to her teaching.

For as certain as the spirit of Mother groaneth & travaileth in the creation under the bondage of corruption, so certain all souls in this great and last day will be brought forth thro her pangs either dead or alive, either into the resurrection of life or damnation. And upon this point will the finally destiny of all souls be decided that whosoever shall call upon the name of the Lord shall be saved, but he that believeth not shall be damned.

* All who acknowledge God where he is manifested in the mothership or dispensation of the female do really & truly believe in Mother as one with the Father, & in faith call upon her and own her as Mother. shall find deliverance & salvation; but

* such as thro pride and lust despise God who also hath given to the female his holy spirit and refuse to pray or ask God for deliverance in such a humiliating way shall be cast out & cast away as a dead infant is cast out of the womb into everlasting darkness where there is weeping & wailing & gnashing of teeth. But * look up

+ then shall the righteous shine forth as stars in the kingdom of their Father He that hath ears to hear let him hear

Appendix

Many objections may arise against what hath been said, a few of which it may be proper to notice at present. and

1. It will be objected that this doctrine

savours of popery, which set up the blessed virgin Mary as an object of worship addressing her as mediator to offer prayers to her son which he presented to the Father. which was an endless source of blind superstition by which millions of millions were misled to set up images and worship the likeness of a creature & fill the earth with the jargon of senseless prayers that never brought salvation to any.

We answer that if it should even appear to savour of popery it is not popery, neither are any of the blind superstitions of popery attached to it. The grand error of the papists lay in worshipping an unknown God, some being who was distant not present - not in the church, paying divine honors to a virgin & her immaculate son neither of whom had any living correspondent on earth and must therefore be contemplated by the assistance of a wax, wooden or silver image — That their immaculate Jesus ascended to heaven they had some pretext but whether Mary continued ever virgin or what came of her, popes and doctors could never decide — Then admitting the absurdity of their pretended faith & senseless prayers is that any reason why the revelation of God through the blessed virgin & her immaculate son should be did annulled and forever lost.

The protestants seem to have fallen into this error when they laid aside all order in their addresses to the deity by which

the last error became worse than the first opening the way for prayers vastly more senseless to be made and offered any where and every where by all characters without any regard to a tabernacle or God manifested in it.

Blind and corrupt as the popish order may appear it is evident that a departure from it led into greater absurdities while protestant against protestant and one christian nation against another & sects and parties in devout opposition to each other all offering up their prayers for each others destruction & their own prosperity. but the gospel of the present day is entirely another. it is not popery neither doth it claim any relation to protestanism. We confine the manifestation of God to no individual person. The same anointing power of God that was in Jesus, he gave to his disciples that the same object of divine worship was in them which had been in him, they were the image of the immaculate son of God & therefore had no need of ~~wooden~~ wooden pictures, the church was the true & only Jesus the body of christ in which God was to be found. In like manner, Amedee is still alive and will live forever. as the blessed Mother ever virgin, & therefore we know of no image or representation of that particular woman on earth either of wood wax or any metal but that of which she herself was created. & that is a soul & body devoted to God as the habitation of the pure & righteous spirit; and as the body of Jesus was one and had many members

so was the body of Anne Lee & so is the body of Christ in the present day which hath been brought forth by the Female in her likeness as she is the express image & likeness of the male. Then if God is addressed in a living body ever virgin ever immaculate where is the similarity between this and the popish superstition of addressing an image of wax wood or metal?

We say there is no similarity in the case between, debauched sinners repeating their pater noster before a senseless image who had not even the faculties of an ass to rebuke their madness, and addressing the fountain of all goodness, the Mother of all living revealed in her heart searching purity ready to cast the dung of the sinners sacrifice in his face and to accept the title of Mother from none but such as are obedient to the councils and commands of the Father. Therefore prayers dictated by popes and addressed to senseless pictures were at best but a perversion of the living and true order of God.

Furthermore admitting that protestants ran into the wild extream of calling upon God under any name ancient or modern & without any regard to divine order, must it follow that one side of popery there is no other faith or form of addressing the deity but that of protestants. The Quakers seem to have adopted this idea when they laid aside prayer altogether and with it a thousand scriptures which could have no application to them. But the real manifestation of God in Mother hath opened a door

of intercourse between heaven and earth which the vulture's eye never saw & thro which the voice of the voice of the lions whelp was never heard for God promised that he would turn to the people a pure language that they might all call upon him & serve him with one consent. Therefore until the Holy Ghost was given, that pure language could not be given which all souls have to learn as their mother tongue who would call upon God to his acceptance. In this pure language as a kind of first fruit the church once lifted up her voice with one accord — and when they had prayed the place was shaken where they were assembled together. and they were filled with the Mother & spake the word with boldness.

And in this great and latter day
How is the church of God to pray
Is there not some appointed way
To vent the souls desire
The Holy Ghost in the contrite
The prayers of saints doth dwell in it
And when in her our souls unite
Twill bring the heavenly fire.

Righteous Mother!
The hour is come !!!
Glorify thy daughter !!!
That thy daughter may
also glorify thee !

Close of the Whitewater Records June 1831.

Removals — Joanna Wallace to U. S. Oct. 30, 1830.

Daniel Irving to Whitewater Nov. 12. 1830.

Calvin Morrison to the village to apply for release ment — May 3. 1831.

Eldersp Rachel Br Joshua & Eleazar here on a visit — May 10, 1831.

Eldersp Rachel & return home — May 17th

Calvin Abner Bedle & Eleazar arrive here May 24th

And Calvin takes his leave & returns home May 27th

To the memory of Calvin, one mentioned with the title of Dr Morrell it may be recorded, that his zeal in gathering & laboring to establish this society was unparralleled, and that from motives scripturally justifiable and even a matter of glorying to the master mason in laying a foundation on which others might improve their talents; that enchusiasm of all variety, Calvin took hold of the work and prosecuted it, under Father Davis patronage, thro' seasons of tribulation & heavy bearings that justly entitle him to the love, respect, and grateful remembrance of this little community of people

Having exerted himself to the utmost in gathering & locating the Darby Believers in this healthy & fertile region & promising little society being gathered in the manner they were, it was no disagreeable task for Br Calvin to take charge of them, — This weighty trust he cheerfully performed with all his patience ability & skill, from the fall of 1825 till till the spring of 1828, when the location of a ministerial gift from Union Village began to operate gradually to lighten his burden as the first charge of all matters devolved on Elder Archibald Another circumstance not quite so agreeable tended to bring the official labors of Br Calvin to a close, several members who had been gathered thro' Calvin's special labors, and promised fair for a time, proved to be not so good as he expected, which

had furnished a field of heavy labors from which he could not well be released while they were on the ground. Now every the increase of order under the gift of Elders A. brought those doubtful characters to the test & exposed them for a decession which resulted in their releasing Br. Calvin & all concerned from any more trouble with them. From the combination of these causes coupled with the growing infirmities of superannuation, Calvin came to feel as he did — that his gift was out and his labor finished. The society was duly & tenderly consulted on the occasion whether they could release their hold — to which they generally consented. — The Ministry also acquiesced in the gift, and Union village once more opened her arms & took into her bosom a worthy brother who had grown hoary headed and much impaired in his faculties, in his arduous labors to promote her interest.

— After Calvin's departure Eleazar remained for several days to regulate certain matters relating to the security of real estate. On monday May 30th a council was called and a nomination of Trustees made which nomination was announced to the church on Tuesday the 31st and sanctioned with universal approbation — installing Ebenezar Rice & Ezra Sherman junr. the regular Trustees of this branch of the church. — The same day three deeds were executed, one by Saml Rice, one by Ebenezar Rice & one by Brant Agnew, — Also the same day a declaration of trust was drafted to be executed by the said Trustees and the same was read in evening meeting & approved —

Wednesday June 1. 1831. The said Declaration was subscribed by the said Ebenezer & Ezra.

June 2. Eleazar & Jos. Carson for Cincinnati. —

This terminates my concern as Recorder at White water which is committed to Br. Daniel Sering hoping that he will insert as much of it as may be proper on the Book of Records & so that regular accounts of all important transactions in future pertaining to that branch of the church be duly recorded according to the Chh covenant

Union village Feb. 21. 1836. Eleazar Wright.

Daniel Spring
Whitewater.
Hamilton county.

could be construed as a difficulty or a weakness. These matters have been carefully kept among the leading part, where a mutual understanding can be preserved. And whatever apprehensions may be excited by apostates we are happy in being able to combat them with the confidence of all matters being safe & duly adjusted in conformity to the laws of the land; at the same time to watch with becoming solicitude that the enemy get no advantage through our neglects.

As for the deed executed by S. S. it can be only a copy that you speak of, the original was duly executed & recorded & is on file with the rest. And if you did not know of Samuel's decease, this will inform you that he departed this life in Sep. 1823.

Now beloved brother we hope you will not consider your labor lost in affording us such ample aid in solving difficulties which in the issue proved not to be real, you have given us many useful and edifying remarks on the subject in general which may contribute much to a mutual understanding and an increase of good union, on which all our special rights and distinguishing privileges are based. And we think it not foreign from our late & present labors in renewing the covenant, to revise & establish those fundamental principles so nearly connected with our peace and prosperity. Among our records & publications of past date we find the following statement in relation to this society. "The Chh lands which form the foundation of the temporal interest were principally purchased by the mission from New Lebanon and the title secured in the line of trusteeship, appropriating the premises to the sole use & benefit of the Chh. forever. We consider this consecrated interest as one throughout every branch of the community the whole society being constituted one spiritual family, each of the branches has the possession & management of their part of the consecrated interest, according to their local situations". If we understand your views, this statement made in the year 1818, will not be considered very remote from the fact. Accordingly among understanding Believers it is a matter of indifference whether the fee of those consecrated lands remain vested in the Chh. there, or be set over & transferred to the several branches. As long as we acknowledge the spiritual order which God has established, that the rights of soil should be based on the same foundation with all other gospel rights is by no means inconsistent. Nevertheless for prudential reasons, both in relation to the world & weak Believers we entirely acquiesce in the custom of making transfers, & expressly giving the trustees of every society the legal control & management of the interest under the limited authority expressed in the covenant — that the interest so held in trust shall not be liable for any contract not authorised by the leading authority of the society.

Then Dearly beloved, seeing the primary gift of parental authority is settled to be remain at the centre of union, from which the gospel has emanated to the west, and according to which, all matters have been regulated, both spiritual & temporal even to the last act of transferring to our trustees all necessary right & authority in the care ~~in the care~~, protection & management of the temporal interest — continuing at the same time, a substantial Ministry to manage the helm of affairs; you may well expostulate with us in the language of the prophet "What could we have done for our vineyard that we have not done?" So, with our united thanks for all your kindness, care & attention, and our prayers for a continuance of the same, we indulge the pleasing hope, that this little vineyard will continue to be purged from briers & thorns, & to bring forth herbs meet for him by whom it is dressed.

Thus far our answer may be considered official, having the usual sanction of ministerial approbation. But a heavy bill remains to be liquidated by your individual correspondent, the immense treasure of love that came couched under the smile of Br Rufus cannot be settled with coin of inferior quality, therefore under the smile of Elder Solomon you will please to accept & dispose of the best love of our Ministry &c &c including —— S. H and Eleazar

P. S. In relation to Elder David's M.S. which you appear to esteem so highly and think it ought not to be lost — notwithstanding the very generous proposals you have made to take the M.S. and incorporate the Exposition with it & thereby improve the whole. If it is thought best to have it go thro the press we think it much the most reasonable & eligible for us to take the burden of executing it in ourselves, which we have in contemplation to do when we get prepared for it. which we do not expect will be before spring or summer, and if we should incorporate the Exposition with ours we shall think it will be in perfect accordance with previous liberties given from the East.

January 15. A letter from New Lebanon was read in Chh meeting giving an account of the decease of Father Job Bishop. He deceased between 10 & 11. P.M. Dec. 5. 1831. Aged 71. 2 m 6 days.

It is true they were nominated previously but not commissioned to act until commissioned by the covenant, until after the signing of the covenant the compact was not finished neither was any thing on the subject finished, so the powers to the trusteeship could come from no other quarter (see the deed referred to) — — I think the word bargain signifies a contract or sale & the word conveyance signifies delivery, I think when a man makes a contract for property & gets possession he is safe, so I think we have made a contract with the East for the lands in controversy & have had possession for 17 years, now if they will hold stille (which I have no doubt but they will) for 8 years more & let us remain in peaceable possession we will ask them no better title to those lands,
I am much at a loss to know what is meant by the trustees divesting themselves of the right of recovering and a surrender, as I do not properly understand its meaning I can only answer by saying that when a contract is made or an agreement entered into that that contract or agreement can only be disannulled by mutual consent of parties.
Since writing the above I have read the deed referred to, I there find many objections to the wording of the deed, but stile I believe they have conveyed all the right & title which was in them, In the fee which they held they acknowledged to be for the benefit of the society at U.V. I cannot see but they have sold, conveyed and delivered the premises with all the appurtenances to the trustees mentioned in the deed, for the uses there stated, and I can see no way that we can get better title than we have now got, but I stile lie open to conviction. — Dec.r — 1831.

January 4th A general council was held at the ministry's shop to deliberate on the improvements necessary to be made the ensuing season, to consider the state of the young order & other matters. At the close of this meeting, Eleazar & Nathan in presence of the Ministry took up & discussed the subject of their written communications, and it was agreed that some things had been misunderstood — that the inquiries were not intended to be taken in a law sense, but to ascertain how far the East & West were united in support of the general interest, consequently that it would not do to communicate to the East, Nathans ideas of a clear purchase & payment & an independent title free from all control from the foundation. It was admitted by all that the chh covenant went to establish the trusteeship but did not create it, that this power was in the spiritual lead & covenant members could only corroborate & confirm such appointments. — That the Society had been founded & supported from the beginning under the influence of trustees, and that the transactions relating to the chh covenant & the establishing the spiritual & temporal leads were only understood as a further degree of order based on the same foundation according to the rules heretofore known & practised.
This conference ended in the instructions of the Ministry to Eleazar to draft an answer to Seth's last letter — which is as follows.

Beloved Br Seth. Union Village, January 7. 1832

After so long a time, it is felt necessary and proper to answer your very obliging letter of the 21st of september last. The reason of delaying it so long seems to have been to afford sufficient time for deliberation, as probably the present will close our correspondence on that particular subject.
In the first place we would inform you that your letter was very thankfully received, and soon after its reception induced a general council of Ministry Elders and trustees, including E.S. in which counsel the general remarks and special propositions held forth in your letter were seriously and duly considered, and our deliberations resulted in a clear conviction that nothing further could be done at this time in point of conveying and reconveying, without encroaching on certain transactions of importance which heretofore had not been properly considered.
When matters were properly recollected, it was found that two years ago, in reorganizing our trusteeship, Lewis Valentine and Daniel Boyd made regular transfers to Nathan, Henry, and Thomas (the present active trusteeship) of all the lands of which they held the fee, including specifically every thing mentioned in the transfers of Richard & Stephen and Elder Peter; It also appeared those extensive transactions of Lewis and Daniel were duly recorded in the clerks office in Lebanon, which put it out of the question for us to attempt to cancell or rescind the authority and good faith on which these transfers were predicated. We therefore concluded that the chain of title had been brought along as safely, and as now as substantially settled as the nature of the case would admit, and it was more to be depended on than any plan that could now be got up by persons learned in the law — It was however judged prudent to omit recording those two transfers from the East, as we can realize no benefit from doing it nor danger in omitting it, and feel no anxiety to get the whole burden of responsibility on the shoulders of our trustees.
As for consulting the whole community and getting their approbation to any of those official transactions we have not thought it prudent to trouble the Church as a body with any thing that

The circumstances of his death were as follows. "On Monday the 5th of Dec. he appeared very comfortable, attended his 3 regular meals, ate as heartily as usual & performed his common days work without the least complaint of being unwell, so continued thro the evening; lay down about 10 o'clock soon after he began to be fretted for breath, about 11 he got up & sat in a chair the physicians were called, administered medicine but to no effect. after sitting up about 3 quarters of an hour, he said he felt faint, they prepared for him to lie down, & he without asking assistance (tho it was afforded) took off his coat & waistcoat very quickly & lay down himself - They placed him in an elevated position, more so that he might breathe the better, he immediately observed "I believe I am going! Dont forget me" inclined his head forward & expired so imperceptibly that they hardly knew when he breathed his last.

Somewhat similar to the above was the decease of Brother John Carson on the 27th of Jany. 1832. He arose in the morning, dressed & stirred about as usual, apparently in common health with his seat by the fire, all was still & quiet when suddenly he raised his arms with an air of distress & fell backward on the floor, John Houston seized him & with some difficulty got him on a trundle bed & then hastened to call the nurses, he returned quickly & found him again on the floor in great agony the nurses came, bled him & administered medicine but to no effect, death had seized him & in less than 3 quarters of an hour from the first shock he breathed his last.

{Funeral Hymn by A. Houston}

Come now dear friends & gather near, and let us take a view
What kind of death we most should fear and how we ought to do
A mortal scene does now present afflicting to us all
And to us has a warning sent to meet just such a call.

O could this cup have passed by and spared a useful friend
Who in one hour thus did die, Lifes thread is weak & frail.
But he has kept mount Zion's laws! unwav'ring he did stand
And zealously espous'd the cause of the crop bearing band.

A gen'rous mind a faithful hand, His labor to bestow
To help build up here in this land The truth & make it grow
All who have here an int'rest found in keeping God's pure way
In sorrow truly do abound For such that's call'd away.

But since it is but the first death for which we so lament
There's cause of thanks at every breath His time has been well spent.
How sweet the closing scene of one whose conscience is serene
His duty faithfully is done, and peace does intervene.

O that we could all shut our eyes on this worlds vain parade
For sure its but deceit and lies that soon must sink & fade
Then let's secure that precious crown A conscience clean & white
And when we quit this lowly ground we'll dwell in endless light.

Discourse followed by Eleazar —— It is said of our Lord Jesus Christ that he abolished death & brought life & incorruption to light thro the gospel. — That his office & work was to destroy him that had the power of death that is the devil, and deliver those who thro fear of death had been all their life time subject to bondage. It is said again, Blessed & holy are they that have part in the first resurrection on such the second death hath no power. Again Christ being raised from the dead dieth no more death hath no more dominion over him. These are weighty matters & ought to be well considered & correctly understood by us all. The gospel is a mystery to the carnal mind & full of apparent contradictions, but he that is spiritual discerneth all things. Let us

then consider what species of death Christ has abolished in regard to his people, & who and what that Devil is that he has destroyed. — what is the proper distinction between the first and second death. Which of them the ancients were most afraid of, and which of them it was that Christ died in order to abolish the other. — — — —
Death in a general sense is the dissolution of the connection or relation of objects. when the soul & body are separated it is called death and in a vulgar sense is of all others the most alarming, But the wise ancients who penetrated deeper into matters discovered a connection beyond that of soul & body the dissolution of which was more important. The soul which originally came from God had been taken captive & become a room mate to the carnal mind, this state of captivity by the devil or carnal mind existing beyond the dissolution of this earthly tabernacle gave occasion to the idea of a second death. that the soul must needs pass through some dreadful purification in order to its deliverance from this devil & its reunion to the fountain of light. Now this dissolution was what Christ effected by the cross & this was the device that he strove in the body & set an example for all his followers to do the same and this is the work into which we have been called & which has been going on here for this 25 or 26 years & thus what had been previously counted the second death becoming first by means of the gospel & being completed here in the body renders the dissolution of the body no death at all, The death no more death hath no dominion over him. The first resurrection hath placed its subject out of the reach of death altogether, so that the Believer putting off this body is no more than a conqueror laying off his regimentals to receive his robe & crown. Upon this principle it was that the ancient Christian Fathers encouraged the holy virgins to persevere & overcome a carnal nature, break the bars of death & corruption that they might escape the torment of hades and ascend pure & undefiled to the paradise of God & something further was spoken by way of improvement & for what related particularly to the deceased reference was made to the following hymn which was read & afterwards sung. —

How solemn the occasion on which we assemble, To take a last leave of our friend & brother
Our sorrowful feelings we cannot dissemble To think that so useful a brother is gone
Is gone did we say? Yea the fact is asserted, How sudden the change how solemn the call:
His soul & his body forever are parted and [redacted] will be shortly the fate of us all
Tho now we are sorry 'tis but for a season. The ties of old nature will have to give way
And for consolation we'll find ample reason, soon as we lose sight of this perishing clay
It is but a hairs breadth a moments transition from sufferings & groanings & every complaint
And lo the Believer has changed his condition & enters his lot as a beautified saint.

These considerations we're fully persuaded Upon this occasion will justly apply.
Thro' many deep waters he patiently waded & back to the world never turned his eye
For 24 years in the work of cross bearing his simple obedience we cannot dispute
Be this an excitement that all be preparing & truely bring forth as acceptable fruit.
Our sorrows in time may be counted a bubble compared with the comfort so heavenly sweet
When we are released from this region of trouble & parents & children do joyfully meet
Then cheer up ye humble ye meek & ye lowly ye poor & ye lofty ye rich better come down
For none but the simple, obedient & holy can ever inherit this beautiful crown

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P.S. The subject of discourse being considered very important and treated with such brevity a general excitement was produced, and a wish for further explanation which led to an examination of the Testimony p. viii Ch. V. And the Manifesto page 419. &c &c
Upon the whole it appears that the dissolution of the body is the first death, speaking after the manner of men, & a separation of the soul from God the second, but in the sense of the gospel the first is a death to sin after which there is no other, but the first death on the other hand is death in sin & the second is being cast alive into the lake of fire. & this in answer to the hymn is more to be feared. If we crucify the flesh with its affections & lusts & become dead indeed unto sin & alive to God, death hath no more dominion over us we die no more, we have passed from death unto life but to quench the spirit, become dead to God & alive to sin. & thus to be cast alive into the lake is the second & last death of the wicked. They seek death, but their worm dieth not & the fire is not quenched.

Form of a common Deed, Copied at N. Lebanon August, 1829.

This Indenture made the .... day of .... in the year of our Lord 18.. between H.G. and L.G. of the town of ..... of the first part, and S.M. and I.H. the present Deacons or Trustees of the temporalities of the Chh. or Society of Believers commonly known by the name of Shakers of the second part, Witnesseth - that the said parties of the first part for and in consideration of the sum of ..... to them in hand paid &c hath bargained, sold &c. unto the said parties of the second part, the survivor of them, their & his heirs & assigns or successors in trust forever All that certain tract &c and also all the estates, right, title & interest of the said parties of the first part both in law & equity in & to the above bargained & conveyed premises, with the appurtenances &c.. To have & to hold the &c. unto the said parties of the second part the survivor of them their & his heirs and assigns or successors in trust forever: Never the less to & for the sole use of the ~~Church~~ aforesaid chh or community called Shakers, to be enjoyed, managed, improved and disposed of by or under the superintendance and direction of deacons & trustees which may from time to time be duly appointed and chosen according to the covenant or constitution of the Chh. of said Society to take charge and manage their temporal estate & concerns, in behalf of, and benefit of said Church according to the true intent & meaning of the aforesaid covenant or constitution and for no other use & purpose whatsoever. And the said H.G. and L.G. for themselves &c. do covenant and agree with the said parties of the second part as above forever to warrant & defend them & every of them and the deacons and Trustees who may from time to time be duly appointed and chosen for the purposes aforesaid, in the quiet enjoyment of the above conveyed and released premises &c. and also to make and execute such further assurances to vest a free & absolute title in & to the said bargained & released premises, with the appurtenances in the said parties of the second part the survivor of them their & his heirs assigns or successors as above, as the said parties of the second part, their heirs assigns or successors shall by their counsel learned in the law reasonably direct or require, but such assurances to be made at the expense of the party demanding the same - In witness whereof &c &c.

A Memorial to the Legislature of 1817

The Memorial of the undersigned in behalf of the United Society called Shakers, respectfully shewth That the said United Society, since their earliest existence in this state have manifested a disposition & deportment dutiful toward civil government, friendly to every virtuous improvement in civil society, & peaceable & benevolent toward all men. That they have cheerfully contributed their proportion of county & state tax, when called for, have served the publick in repairing their high ways, far beyond every requirement of the law, support their own poor, educate their own children, and by honest industry supply the markets, equal if not superior to any equal number of citizens in the state - That in all matters which relate to the peace & prosperity of civil society their services are free & voluntary; but it is not consistent with the faith of said society to bear arms, or shed blood, or perform any military services whatever. From this requirement of service they have refrained for conscience sake and from no other motive, nevertheless for peace sake they have paid fines to the amount of several hundred dollars in cash, which payments have become wholly incompatible with the nature of the institution, and the foundation cause why those fines cannot be lawfully collected has occasioned a degree of animosity in the minds of some which is not only injurious to the peace of said Society, but threatening to their equal rights and privileges as citizens of a free state. In order therefore to develope the causes of the present existing difficulty between the said United Society & the military department, your memorialists beg leave to state, that the said society claim the right of conscience not only to devote themselves to the worship & service of Almighty God, in a life of perpetual peace & good will to all men, but also to consecrate the whole of their property to pious and charitable uses, according to the teaching & example of Christ & his apostles. In consequence of which act of consecration the individuals responsible for military fines, having nothing which they call their own, can pay nothing - This arrangement of the affairs of the society has not been made for any fraudulent purpose but from motives of conscience toward God. they are ready at all times to con-

vince to the candid, by undeniable evidence deduced from their social compact & also from their constant deportment and the visible fruits of the institution. That in consequence of the aforesaid dedication of their persons & property they have actually found that peace which for ages past has been the desire of nations — That notwithstanding all the warring passions of human nature that have been in operation against the society, from their first establishment, by which hundreds of armed men have surrounded their dwellings for hostile purposes, yet there has not been a single instance of either life or limb being destroyed, or of any abuse being retaliated in a hostile manner by any member of the society. And moreover that a quarrel has never been known to have taken place between any two members of the society to be decided either by law or by the arm of flesh. — In consideration of which long and explicit proof of the peaceable nature and tendency of the institution, your memorialists can freely & confidently recommend the said society to the friendly notice of the legislature as justly entitled to final exemption from bearing arms, and also from paying any equivalent in lieu thereof; fully believing that the passage of a law to that effect would, not only meet the probation of all candid and enlightened citizens as strictly constitutional & just, but would also entitle your honorable body and the flourishing state which you represent to the smiles of heaven & the blessings of the God of peace. Moreover in the passage of such a law, the wise and generous legislature would follow the good example of four of the Elder sister states in the union where large associations of the said United Society are formed, viz. Massachusetts, New Hampshire, New York and Kentucky. The legislatures of these states have respectively exonerated & acquitted the society called Shakers from all military service without money & without price, & they have done honor to their institutions & republican principles in so doing. For in a strict sense persons & property consecrated to pious purposes & charitable uses cannot be alienated to any contrary use or purpose without a violation of those sacred rights of conscience secured by the wise providence of Almighty God to this free & happy nation.

Your memorialists are aware that an objection might be raised against the exemption of a particular society from the aforesaid incumbrances, as tho it would imply partiality or an improper distinction; but the objection must lose its weight from the consideration that the members of said society, having consecrated the whole of their property as well as their time & talents to sacred and charitable uses, the militia law cannot possibly take effect on them upon any common principle of law & justice. Therefore the principal advantage from their final acquittance would be to release military officers from the burden & trouble of prosecuting claims against individuals in the society who are incapable of giving any satisfaction.

Your memorialists therefore having certain knowledge of the nature of the institution and being in possession of the necessary documents to show that it is founded on & regulated by the inspired rules of a consecrated & united interest as above stated respectfully submit the matter to your wise consideration, ready in the discharge of the duty committed to us to answer any inquiries that may be made on the subject and to acquiesce and to acquiesce in any measures that may be adopted for the security of social happiness & the establishment of justice & peace

Columbus
Decr. 8. 1817.

Richard McNemar
Calvin Morrell

The foregoing memorial was drawn up & presented to the Senate & referred to a committee of three members to make report. After waiting on the committee & investigating the subject for some time they concluded that it was out of their power to bring in a bill in favor of the society. — It was then concluded, rather than drop the matter so, to refer it to a joint committee of both houses who had been appointed to revise the militia law. & there we left it, after an evenings discussion of the subject with General McArthur, general Lucas & others. But it all proved to answer no valuable purpose for after our departure they formed a section in the militia law for one society in particular, the most unreasonable that could be invented, which stands as a blot on their statute books to this day.

S. C. L.

Answer to the foregoing } (147) New Lebanon Sep. 21. 1831.

Beloved Br. Eleazer. — Yours of August 17th was rec'd the 31st. but the Ministry being then at Watervliet, I have delayed answering it till their return, since which, the subject has been taken up, and being a matter of importance we found it necessary to bestow some labor upon it. Were mankind governed by the principles of truth, honesty & fairness in all their dealings, we should stand in no need of the circuitous process of legal instruments to secure our just and equitable rights against the encroachments of wicked men — a fair record of our purchases & the object & design of them would then be all that would be necessary. But laws are made for the lawless & disobedient, and the laws of our country which are designed to protect the rights of the subjects, are in the hands of natural men & wicked men, and our rights are thus exposed to the decision of blind, partial and unjust judges: therefore we are under the necessity of resorting to various legal means, and of executing many legal instruments to protect and secure our rights from invasion. But there is no need of any "sham work" in this business — Let the truth be known; for whatever means we are obliged to employ, truth requires that fairness should be found and appear prominent in all our transactions. Therefore since the laws will not sanction the occupancy of real estate without certain legal instruments given under hand and seal, and witnessed and acknowledged & recorded according to certain prescribed forms we are obliged to comply with these forms, in order to secure those rights which, in justice are ours without them. And in complying with these legal forms, I think we can, without the least appearance of fraud or any "sham work" make the truth & justice of our rights appear evident, not only to the judicial authority of our country but even to the eyes and consciences of opposing lawyers, whether they are willing to acknowledge it or not. To effect this fairly & with legal certainty let the confidential agent or agents be duly appointed by the Ministry, and let the appointment be recorded in the Chh's Book of Records, stating the real object & purpose for which the appointment was made. It would perhaps be most advisable on some accounts that the selection should be made of such members as have not signed the Chh covt. Suppose it should fall on Rich.d M'Nemar sen.r and Isaachar Bates sen.r or Archibald Meacham or any other one or two trust-worthy members whom the Ministry may judge most suitable. Then (in case you have deeds in which P.P. W. & N. S. are the grantees) let the transfer deed of N. S commence in the usual form by inserting the date, names of the parties &c. down to the word Witnesseth. Then in the body of the deed proceed to state the circumstances somewhat after this manner, that whereas certain lands &c. as herein after described have been lawfully purchased and paid for by the Chh (of the United Society called Shakers) &c, for such & such purposes, (expressing the purposes) & conveyed in trust (a deed of trust to such & such persons (naming the grantees) as trustees, to be improved, used & appropriated to the sole use, benefit and behoof of the said Chh. or United Society of Believers &c. at U. B. &c. And whereas the said P. P. has since deceased, & the said J. V. has abandoned his trust &c And whereas it is necessary that the fee of said lands should be legally vested in trust to such members of the said Society as have been duly appointed for that purpose; so that the original intention of said society in purchasing said lands &c and establishing a foundation in U. B. as aforesaid may still be maintained and carried into effect and Whereas R. M'Nemar &c have been duly appointed by the constituted authority of said Chh. & Society to receive the fee of said lands &c for the time being of the said N. S. who is lawfully vested with the same. Therefore this Indenture Witnesseth. &c &c &c. But in case this course is pursued with the deed of 1819 N. S. must get that deed recorded before he can transfer it, and his deed to the chosen agent or agents must also be recorded and also the final deed to the present trustees, which will, of course, require three separate records of the same premises, in the same office. This will make labor and expense; but it will undoubtedly effect the object by securing the interest in a legal way. But perhaps we may propose a better way. — — On examining the records of the chh. I find the only deed executed by our trustees to yours on record here the one bearing date Aug.t 16. 1819. This deed was executed by A. Spier and Stephen Morrison to P. Pease, N. Sharp & Lewis Valentine and includes five several deeds previously executed to David Meacham Sen.r by the following persons viz. the 1st by Timothy Sewel dated Jan. 1. 1806. The 2nd by Richard M'Nemar May 21st 1807 the 3rd by Solomon King June 19th 1807, the 4th by Abram Lasey Dec. 5. 1807 the 5th by Aaron Sullis June 29th 1807. These five deeds are now in our office and have all been duly acknowledged and recorded in W. C. Among these deeds I find one executed by Sam.l Sering & wife, to P. P. & W. N. S. This has not been acknowledged nor recorded — consequently it is of no force. ~~xxxxx~~ Your other deeds (if you have any) not executed to our trustees can be transferred as before directed.

But after examining your letter, perceiving your feelings and considering all the circumstances of the case, we have concluded to propose another plan which will perhaps better accord with your feelings, and which we think will be perfectly safe, and answer every desirable purpose and at the same time avoid the circuitous course proposed above, provided your Ministry, Elders & trustees are all united in their feelings with it. As it appears by your letter that the deed from our trustees is not recorded it may be returned to New Lebanon: the fee of the lands comprised in the original deeds to our trustees will then be & remain vested in the Chh here, till matters are fully adjusted there, as you propose. In the mean time our trustees can transmit a letter of attorney with full powers, to your trustees, to act

and transact all matters that their duties may require. All matters of difficulty shall be referred to a council, till a proper deed can be safely given. If it would better accord with the feelings of the leading authorities, the trustees will give a durable lease; so that the right of soil may always remain in the premises. This will place the temporal foundation of your village premises in the same connection with the [illegible] which now stands as apostates can. Then have seen a presumptuous claim upon any part of [illegible] can have; nor can any trustee then have any power to sell or alienate any part of [illegible] from the Mother church. Perhaps it may be wisdom to make these propositions in more [illegible] members or at least to those leading members who are known to be [illegible] most interest in establishing the temporalities of the church on a solid foundation. This step however must for the present be left to the wisdom & direction of your Ministry, who will doubtless be able to judge of the propriety of such a step. But in case either of these propositions [illegible] to it will be necessary that a written request signed by all the communal members be addressed to the Chh here expressive of their wishes and desires relative to these premises. It must be fully understood that these propositions are made in perfect freedom by the Chh here, with no other view than for the safe protection of the temporal interest of the Chh at Ill. & it is left entirely optional with the saints there, and their choice must be entirely free & unembarrassed. The deeds vested in the Chh here, need only include the village premises — out lands might still be held by the trustees there. These propositions are submitted for mutual consideration — an answer will be expected.

In answer to your question "Has this church any right by covenant or otherwise to set an independent claim in any person whatever?" I say, neither has we nor any other person has any right so to do: because no individual or church of the cont. dispensation of the gospel can have an independent claim in himself & therefore cannot set such a claim in another. The whole concern is altogether dependent on the operations of the gospel. The trusteeship of the Chh is an order established by the gospel for the regulation & superintendance of the temporalities of the body, in its united capacity and the trusteeship is subordinate to the spiritual gift in the Chh, yet it is an order that must exist & the rights which it includes all that continued in the charge of that office, prove faithful or unfaithful, whether they live in the temporal interests of the Chh. Therefore the fee of all the lands strictly speaking is vested in the trusteeship & not in the individuals who may be interested for the time being with that office; Hence the decease or removal of a trustee cannot in reality affect the fee of the landed interest belonging to the Chh. But owing to the deficiency of our laws on this point we are under the legal necessity of executing the office deeds in order to retain the interest in the trusteeship where it properly belongs — and thus we are enabled to maintain our rights against the encroachments of a wicked world. This course has the appearance of an absolute & independent right in the trustee, to convey the property of the Chh & but for the restrictions in the deed itself it would, in fact admit a legal right. Neither are we obliged to submit to this course for the preservation of the Chh interest; yet we cannot admit of an independent right in the trustee to act in this matter, because he is bound by the covenant to proceed in union & in union, & must necessarily exclude himself from office by doing otherwise. In Mass. the policy of the government in this respect is more liberal. There the laws of the state allow any religious association, when properly organized, with an established trusteeship, to retain the fee of real estate in the trusteeship, whether the trustees remain in office or not, so that no transfer deed, from one trustee to another, is required. I think I believe in every sect are constitutionally entitled to the same privilege for we find a clause in the federal constitution which prohibits any state from passing any law impairing the obligation of contract. (Art. 1. Sec. 10.) Therefore I think of federal covenant must be made sacred the obligation of one covenant which is, to all intents & purposes a complete binding contract between the parties; but the laws of New York authorize no transfer of real estate except under hand & seal, nor legal descent except by natural heirship. Therefore we labour under a regular transfer deed as the safest plan for the security.

September 22nd. Having extended my letter thus far, I read it last evening to the Monday Elders & trustees, it met their approbation fully, & they requested me to assure you that they felt no desire to obtain the covenant of the premises in the Chh here; but felt free & willing to extend a helping hand for the security of the temporal foundation which has been laid at Ill. & they could not at present see any safer plan than is contained in these propositions; but they wished them to be perfectly optional with the Chh there. They also desired me to convey to you their kind gospel love, & in other respects similarly addressed, & bade Br. Elias to make as free use of it as if it was his own, to which they all assented.

As to reprinting any of our publications we should be willing the little work on War & Peace should be reprinted & extensively circulated; but we should wish to add 3 or 4 M.S. pages which were omitted in the Albany edition. — Our Exposition was prepared & published in great haste on a particular occasion & was of course too imperfect to satisfy ourselves: but if you do not choose to print Elder David's M.S. as it is & would send it here by some safe conveyance, we should wish to incorporate the Exposition with it & improve both the whole so as to make it useful & you might print it & send us some of the pamphlets. I think such valuable matter as that M.S. contains ought not to be lost, and we do not expect to get any more printing done here very soon, unless some urgent necessity should require it. — — — Respecting school-books we know of no spelling book which we prefer to Webster's new one entitled the Elementary spelling book, tho we have examined many with which this country is filled. The plan of Webster's is excellent — We have not introduced any of our publications into the school tho we talk of introducing the Lect — War & Peace & probably shall next winter — We use Murray's introduction & English readers & think them the best calculated as to variety of matter & style for the instruction of youth in the art of reading of any we know of. — — — as to tales & romances we do not allow them in our schools a few moral fables are admitted — Picture books which convey useful instruction are good. Such instances as we have for teaching young children the Alphabet — orthography &c. which are constructed upon a plan first devised for teaching the deaf & dumb to read. e.g. the picture of a dog placed over the word dog. the picture of a cup over the word cup &c. by these means the children learn the letters by name and can spell the word even before he knows any other letter of the alphabet and these letters are readily impressed on his memory so that he can point them out any where by name. We find that very young children will learn so rapidly by these means as to astonish people who are unacquainted with the plan. But I must close for want of room. Please to accept of my kind love & use it freely for it is true & genuine from the heart of — Seth —

Sleeps Ruth cupit scire, si El. M. est inter credentibus. Placeto respondere hanc interrogationem in hoc modo.

October 18th. 1831. A counsel of Ministry Elders & Trustees met for the purpose of deliberating on the propositions contained in the foregoing letter. And after a full & free investigation of the subject, it was concluded that the Deeds, transfers & conveyances of the church-interest were so complicated & interwoven between the several trustees East & west, that no plan at present could be adopted to render the interest more secure than it is upon those legal and equitable instruments already made. It appears that the grand object to vest the title in three is already effected without any circuitous or sham work ~~work~~ whatever — That Lewis Valentine by nature of Elder Peter's conveyance stood as his lawful successor, & as such has made a lawful conveyance of all the lands tenements & hereditaments so conveyed to him, to the present three trustees including specifically the five deeds above mentioned, which deed of Lewis is recorded. Again Daniel Boyd who succeeded John Wallace & was vested with sundry titles has in like manner conveyed to the present trustees; of course there remains nothing more to be done without undoing the past which might be a very precarious step. We presume the deed from Spicer & Munson to Pease & from Pease to Valentine & from Valentine to the present trusteeship forms a better chain of title & shows the facts to greater advantage than any other plan that at this period could be devised. This matter is therefore put to rest.

Monday, ~~January~~ December 19 1831. John Martin a Trustee at Watervliet abandoned his office & went to the world

Eleazar to Nathan. Decr 8 1831.

Br Nathan. The subject of our land titles has now undergone all the scrutiny that we are able to confer upon it, and it only remains to answer Sell's letter and quiet the feelings excited in the East, and in order to this it is necessary that we should have a mutual understanding of the real state of the case.

As to the question of reviving the trust in three that we after is settled. As to the merits of the deeds, little more can be said; and whether bonds with covenants, as proposed by Corwin or a surrender of trust & a renewal of authority from the foundation of right would give the greatest security is not yet decided. The proposition for a legal surrender, was to elicit an opinion concerning the real authority on which the powers of the Trusteeship were based; and I still think that inquiry worth prosecuting particularly as respects the lands originally conveyed to David Meacham. The deeds made to Deacon David, we presume, are indisputable, but the same cannot be said of the subsequent transfers, by which the title is thought to be vested in our trusteeship. It is certainly worthy of consideration whether those deeds worded as they are can be construed as a real conveyance of right and title. Merely bargained, transferred and conveyed to our trustees during their continuance in office. Can the right of the grantee in this case be considered any thing more than the limited right of agency and whether surrender, abscond, or die, can his authority exceed his official stewardship? and is it not a question whether the real ownership devolves upon the covenant members of the Ch. or rests where it did prior to the appointment of those trustees. It is certain the covenant members had no legal right to the property previous to their signing the covenant, of course also not they that appointed trustees to manage it. The appointment of trustees originated from the source of legal right to the interest which right was vested in the trusteeship of the Mother Church. Then if that right has not been conveyed to the covenant members, it must exist either in our trustees or in that authority which placed them in office. This at once brings into consideration the genuiness of their transfers. whether in that order the same original authority remains to control the acts of their agents, & to secure the interest to the objects intended. Finally I offer it as an opinion that the transfers from the East & consequently those that have been based upon them are lacking in point of settling a fair title to those lands lands here in the Ch here, or their trusteeship, that the proper title as much as ever remains in the East. and that one side of the express uses & purposes stipulated in those transfers, the interest can never be lawfully alienated from the original claim control of the parent institution.

Nathan's Reply. E. Eleazar. I examined yours of Decr 8th on the subject of land titles with some attention, & care. — you ask whether a surrender of trust and renewal of authority would not give the greatest security. I suppose you mean by surrender to disannul the contract for the land, and by the authority of right you mean the Trustees at New Lebanon. If I understand the matter the Trustees at New Lebanon only held this land in trust and that trust was conveyed to the Trustees here. It was originally conveyed from here to them, so I cannot see how the foundation of right exists at New Lebanon, as to the right title of the land, for I feel very positive that we have paid in the Shaker way a full consideration for the land, if so the foundation of right must be here and no where else and I can see no good reason for disannulling the contract rightfully made & punctually paid. — In the next place you appear to wish to know where the powers of the trusteeship were based. I think there can be no doubt but the powers of the Trusteeship were based on the Ch covenant, notwithstanding you appear to think that the covenant members could have no hand in establishing the trusteeship. I must here differ from you, for I think no trusteeship was established until after the signing of the Ch covenant

State of Ohio. Union Village Oct. 12. 1837.

Boyd & others vs M'Namar.

The first cause ever prosecuted among, among Believers requiring general councils, since the United Society existed as it is written from the year 1780, untill the present time 1808 including a period of 28 Years there never has been any such thing as a general, or even a ch. meeting to settle to settle any difference among members because there never were any differences or debates or diversions in the ch, that ever required any such thing. To which period 30 years more are now added to bring about the event which we shall now proceed to record.

Sometime near the first of October 1838.

Daniel Boyd senior deacon of the church at Union village aforesaid, Received a letter from a young man in the state of Tennessee by the name of Milton Addison M'Namar demanding of him one hundred dollars a legacy of one Nancy M'Namar an infant to which the father of the said Nancy had deposited with said Daniel Boyd for safe keeping until the said Nancy became of age - from some pretext not clearly known the said Milton entered claim to the said Legacy - the said Nancy having deceased before she became of age.

The aforesaid letter from Milton to Daniel was predicated upon a refusal of the said Daniel to pay over to the said Milton the legacy of his aunt Nancy. the same having been on a prior occasion demanded in person. The said letter made no pretension to a legal demand to sustain his claim by any appeal to the civil law but by threats of private injury in case the money or at least half of it was not forthwith conveyed to him by mail. Besides the demand for said money said letter contained several charges against individual members ~~members~~ of the society of a base conference on his grandfather for which he seemed determined to take revenge according to his own discretion without appeal to Judge or Jury.

This letter was presented to the ministry & Elders of the church for consideration which proved the occasion of calling a general council of males in the ministry Eldership Deaconship & brusleership of the whole church consisting of 18 members previous to this meeting it had been ascertained that the said Milton a grandson of Garner McNaman, had paid a visit to his grandfather some months before, & had received from him certain papers containing a narration of his life & it was confidently presumed that from this narrative together with private conversa

tion the said Milton had got the information of his aunts legacy being in the hands of the deacon and also concerning the maltreatment of his aged grandfather. whereupon this general council was called to deliberate & agree what was proper to be done with the old man. the record of the meeting reads as follows

October 12. 1837.

This day the Ministers Elders and deacons met by appointment to take into consideration the case of Garner McNamer — Elder Freeman Wells presiding The case was opened by reading a letter from Garner's grandson directed to D. Boyd containing foul & slanderous accusations against members of the society and some threats It was given in testimony that Garner had been very free with his grandson had probably told him many things and finally had given him a narrative of his whole life with liberty to have it printed at his decease

James Smith was called on to give testimony in the case — He stated that he had heard the journal read that it had been shown to him & Eleazer that they had read it or the most of it. that it contained some very hard things against individuals & undertook to give a statement of what he could remember; but it was suggested that he had not seen all, and referred to John Baxter signifying that John had seen or heard read some scraps that Garner told him were not in the general history & they went to impeach the society for being the cause of his being castrated & of the many attempts of Jos Smith to drive him to the worldes This was supposed the grandson had received from

the tenor of his letter to D. Boyd. &c After the hearing of all this we were asked by Elder Freeright whether we thought it was right to hold him (Garner) in Union after all this. That our holding him in Union implied a sanction to all that he had asserted which was pronounced to be lies in the main, but especially in relation to the society being in fault or any way to blame for his being castrated.
So it was decided that he ought to be excommunicated, but how it would be effected was the question.
Ashbel observed that we had met to try a brother and he was not present and he was not present to speak for himself and we must be careful that we did him no injustice — that there was no way so safe as to place ourselves in his situation & feel of the matter whatever we might put on him whether we would like to receive the same punishment for a similar offence &c
Daniel Boyd proposed to have him sent after the journal furnished with a horse & money ~~in hopes~~ in hopes that he would not return — This was objected to by Joshua Worley & others as it was supposed that such a trick would be well pleasing to him. and he would return after seeing his children & throw himself on our hands. Several ways were thought of to get clear of him by some means. At length Ashbel proposed to deal with him on gospel principles. If these things were true which were stated an honest confession was all the gospel required and he must be forgiven, let him confess his fault

either to his elders or publickly, then take him into
the union and as to his false statements let him sign
a recantation to be published with his journal
or to follow it & refute it. For taking for granted
that what had been stated was true (altho we had
but only one side of it) It was thought very offensive &
highly provoking to be thus disgraced by a member
and hold him in union and to add to all this, it
was stated that he had been from the beginning
a very troublesome member & a very great liar
and it was taken for granted that it would be fu-
tile to let him speak for himself for nothing he
would say could be depended on, &c.

Therefore it was generally concluded to treat with
him on the principle proposed by Ashbel, & he was ap-
pointed to draw up the libel which after inspection
should be presented to him for signing

The Elders were to give Garner knowledge of the terms
which if complied with well & good. but if not he
was to be excluded from union & no further inter-
course had with him. & here upon the meeting broke
up. — Present Freegift Wells, Joshua Worley,
Ministers. Stephen Shining, Andrew Houston Nathan-
iel Taylor, James McNemar James Smith, Ch Valentine
Joseph Johnson John Babbit (~~Elds~~) Ashbel Kelsel &
James Darrow Elders (Elders) Daniel Boyd and
Thomas Johnson Trustees — John Baxter, W. Pumpu
David Parkhurst & Daniel Miller Deacons. Ch Ed.
Ashbel proceeded to draft the libel to be subscribed
and published which was as follows.

Union Village Oct. 12. 1837

To all whom this may come — This is to certify that I Garner M Warner having resided for a number of years among the people called Shakers at Union Village and having in the time of my so residing there drawn up an instrument of writing purporting to be a biography of my life from my childhood up to June 1837. & whereas there are many things stated in my narrative since my connection with the people called Shakers that upon more mature & serious reflection I entirely disown as they are without foundation & calculated to mislead the public mind. And whereas the aforesaid journal, has been by me clandestinely sent out to the world containing those falsehoods much to the injury of the character of the people with whom I resided,

Therefore I do most cordially and freely acknowledge that I wrote those things under the influence of a malicious spirit against certain individuals of the society, with a desire to find fault where there was no cause given. — That the people have been uniformly kind to me from the beginning even to the denial of. And as I was once afflicted with a disease called the hydrocele which endangered my life but by the counsel of Doctors Treon & Dabois together with my own desire I was castrated in order to save my life, as that was the last & only remedy — And I now fully and freely acquit the society or any member thereof from persuading or counselling me on the subject. And finally I am truly sorry that my journal ever fell into the hands of any person in its present form

and should it be published I desire that this certificate from under my own hand should be published also. As witness my hand the day and date above written

The New Jerusalem

1 Come all who Mount Zion inherit
In glory that never can fade
Let's sing to the praise of that Spirit,
By whom the foundation was laid
The latter day temple now reared
Doth every grand substance contain
By which we are fully prepared
The preceding types to explain

2. It was at the close of creation — See Gen ii 22 margin
The science of building began — Architecture or masonry
To raise by a higher gradation
A house for the spiritual man
Two pillars in one joint relation,
Were artfully formed as the base
For sure there could be no foundation
Till Woman came into her place

3. This temple we know was invaded
By that filthy spirit called lust
Its beauty and glory all faded
Its dignity fell to the dust.
But still the true form was retained
In hieroglyphics and signs
Till now the true substance regained
In Zion eternally shines

Pray what did those Cherubs prefigure
And what was that bright burning flame

Which constantly glow'd with such rigor
Against all pollution & shame
To guard this bright representation
Did all other symbols unite
Till this day of full restoration
Has brought the whole matter to light

5. That building call'd Solomons temple
(Without hesitation we say)
Was form'd as a perfect example
Of what is reveal'd in this day
Then come with the rules of your college — lodge
And bring on your compass and square
And truly you'll have to acknowledge
A greater than Hyram is here.

6. A three cornerd house is rejected,
One pillar cannot stand alone
But here are 4 corners connected
Each on its true foundation stone
One side tow'rds the world is directed
The other tow'rds heaven above
And truly all parts are connected
And join'd by the cement of love

A trinity of persons in the Godhead
The man is not without the woman
Father & Mother son & daughter

7 Between the front posts* in the center.
We'll show you a strait narrow door
Thro' which every stranger must enter
Who wishes the house to explore

* Elder Br & sister in young order

We'll show you a court that is common
Thro' which you must cautiously move
Before you're prepar'd to examine
The beautiful chambers above — Church order

8. A sea of celestial fire — see Rev. 15. 2. answering to the sea of brass. 1. Kings, 7. 2, 3.
Each side of the entrance is plac'd
To purge out all carnal desire
And change the whole temper and taste
The substance of this precious lavier
Being pure & transparent as glass.
All sin it will truly discover
And let no iniquity pass.

9. When purg'd from all carnal affection
You'll then see the heavenly Two,
Beneath whose parental protection
All things are created anew.
So when to that order you travel
To see Mother's cherubic face
You'll find yourself plum, squat & level
Like every thing else in the place.

10. You'll certainly not feel above her
Or scorn to be called by her name
Nor put on a sheep skin to cover
The seat of pollution and shame
But wings to the faithful are given
To cover their face & their feet
And move in obedience to heaven
Until their redemption's complete. Eleazar

Note, It may be remembered, that after the gathering of the Ch and setting in order the first family, There was free liberty for all or any who chose to communicate their faith & feelings on any subject and particularly in relation to good order or good manners those remarks were to be made in writing & handed to the head of the family & by him to be read in meeting weekly, hence the paper containing those moral remarks was called the weekly monitor by means of which the first principles & rules of behavior were plainly marked out, such as related to walking light, speaking low, shutting doors easy, cleaning the feet at the threshold &c &c. &c. This mode of teaching was continued until there was enough exhibited to bring us into a serious labor, and more than some were willing to digest — At the termination of this little gift which lasted but a few months, Father David commenced a regular ministration of gifts rules & orders, doctrinal & practicals which never ceased till within a few months of his death during a period of twelve years by public ministration & private conversation, it would seem that no subject of any importance was passed in silence, the unreserved freedom of inquiry between Elders, members and ministry, led into a discussion of every matter & thing pertaining to this life & that which is to come. all which no doubt with many has been like water spilled on the ground, but undoubtedly with others it has been like seed sown in good soil which tho in some cases may lie buried long in dust, it shant deceive their hope the precious grain can never be lost, but yield a blessed crop

October 7.— This morning, some one in our room mentioned that the seconds family were about to move the barn from the east house to their premises and that they were going at it today — I immediately felt it my duty to remonstrate against it and give warning to the head of the family of the consequence. but by the time that I got there the teams & hands were all in motion starting out on the business. However I opened my feelings to Ashbel — quoted the 10th commandment, thou shalt not covet thy neighbors house &c. Isa. 5-8 & Micah 2. 2. Wo to them that covet houses & take them away by vio-lence — of a truth many houses shall be left desolate, great & fair without inhabitant. I referred to the laws of Ohio & the heavy penalties that might be incurred in case they had no legal right to that property. & to the law of Moses which required a restitution with fourfold damages — He said he had nothing to do with it, that the deacons had the power & were subject to no control from Elders but that he hoped there would be a change that Elder Freegift he expected was preparing to give them a lecture on order. So I felt relieved & returned to my work.

To day I providentially discovered a statute of Ohio that bears an alarming aspect toward our land rights. This has to be seriously considered.

After dinner I was called to a conference with Elder Freegift & Elder Br Stephen, relative to my state & standing. The conversation lasted about three hours. The import of all which was that I never had been a signer to the church covenant of course not an orderly member of the body — had been reserved for menial services, but since the late change in the headship my service was not needed, & therefore I was under no government nor protection no one had any authority to set me to work. That nevertheless I had worked diligently at sundry branches

chairmaking, weaving, ~~book binding painting~~ &c, at the call of any who chose to employ me — That I was charged with no more a level or disorderly conduct, yet being, entirely one side & out of the time of order members were enquiring what I was about that they could not inform them — of course they would be waked up to feel against me & hold me at a distance or out of union which This my high sense w. not bear. rendered my condition precarious & indeed very dangerous, that tho' altho I had been instrumental in doing much good: I was evidently in danger of falling & losing my crown. All which was admitted & left for further consideration.

October 8. 1837. This morning Several brethren being together in our room conversation was got up about moving the barn yesterday & some one observed that the blue house was to be moved next that Eldress Betsy claimed it for a nurse shop to be located somewhere in the center house yard. This opened the way for a general view of this recollonizing spirit and some very pungent feelings were expressed against it not proper to be recorded. important that those clashing senses in the Eastern leads for every new set to change matters to suit their sense — destroy valuable buildings instead of repairing them and all that — left but little ground of hope as to any increase or even supporting what we had gained that at this manner of going we might spend our days and wear out our strength doing & undoing & be nothing better off in the end. having labored in vain & spent our strength for nought &c &c — I took no part in the talk unless it was to observe that the property ought to be valued before it was removed in order to a final & fair settlement — (this was in allusion to that article of the ch covenant wd requires the deacons make report of all losses sustained in the consecrated interest &c) This conversation has resurrected some of the most gloomy apprehensions that ever existed on this ground, let another

division be got fairly into operation such as was got up in 1828. and I should reasonably calculate that the warning of Christ in allusion to the destruction of old Jerusalem might be appropo. that the upper stories of our buildings had better be evacuated &c &c. Let the feelings of the company be waked up to half the degree that they have been at the east house and a sacred building so long consecrated to chastity and again so long prostituted as a brothel to flesh mongers ~~[illegible]~~ as a nurse shop for negroes; that such a filthy, stinking abomination should be set up within the palings of the most holy place is too abominable to think of. Such feelings are already beginning to wake up, & I know of at least one who would rather those buildings were burnt on the ground than to bring them into contact with other valuable buildings where the whole might be in danger of ruin. ~~being burnt by fire~~. But I must check my pen, & henceforth, confine myself to giving information of danger when it is likely to be expected. ~~[illegible]~~ but upon the whole with all the good feelings that are going I consider the real radical state of the community in the great danger ever ~~[illegible]~~, than under any circumstances heretofore, unless the spiritual gets again get the ascendency. & temporal matters be brought into subordination.

Reflections &c. It is no doubt the wish of the ministry and Eldership that after so long a privilege and so much plain dealing I would make up my mind & inform them plainly whether it would be my choice to break every former band & obligation as to faith & morals & without reserve cast myself on the present load exclusive of all other & with entire confidence in their wisdom submit to their counsel & commands in all things spiritual & temporal to be as a little child papae & obedient without will a choice of my own in any thing whatever or whether I feel myself unprepared to enter immediately into such a state & would count it a privilege to find my relation to a lower order of Believers. ~~[illegible]~~

Now having as I believe a clear view of the subject, I am prepared to say, that I am unprepared.

~~fraid~~ to take on such an obligation. I feel painfully lacking as to the degree of faith & confidence required, and waiving a thousand fruitless thoughts & imaginations, I offer to take the property which Elder Hyrum Spacher chose after he relinquished from his instructions that is as one of the charge. office boarders or hired servants. I feel willing to be excluded from every privilege to which my faith & works do not entitle me. & to be treated as a pensioner. to work for my living as far as I am able wherein I fall short of clearing my way to depend on the charity of God & his people. I would really chuse to enter into a written article as the leading gift at New Lebanon proposed three years ago. but to sign an obligation to sacrifice & surrender, what I have neither faith ~~nor~~ feelings will nor power to surrender, I cannot, I dare not so act the hypocrite my faith must go foremost and according to the obedience of faith I expect to be justified with these considerations I submit my case to the leading authorities & shall patiently wait an answer. – N.B. I hope there will be no misunderstandings or falsifications of my faith & feelings. It is not property or any liberty of the flesh that I am unwilling to sacrifice. any interest I was had or expect to have is already consecrated to the use of the gospel, and any disposal of my personal concerns relative to a further step may I can be made without danger in due season when the requirement is made in order & according to the common privilege of allowing every adult person, time to settle & adjust his temporal concerns.

April 1. 1839. 18 months have now elapsed since the above was written. And by reference to the journal of those times it appears evident that the agreement then entered into has been forgotten & promptly violated That instead of dictating my labor & duty & treating me as other members said Elders have gradually declined any attention to me whatever until they have finally come out with a publick sentence of excommunication, without naming the thing wherein I have refused subjection to the order nor has any cause of disunion been even hinted to my knowledge except that I continued as I was unprepared to enter into the aforesaid obligations.

Beloved Br Seth

U. V. May 1. 1837.

I have procrastinated my thank offering for your favor of Feb. 16th until this late period for the purpose of collecting something worth communicating. So in the first place I return you my most heartly thanks for the extracts you sent us & the sentiments & remarks ~~which you attached~~ accompanying them to them. Those special acts of the legislature of Mas. sufficiently demonstrate the principles of law on which the rights of all religious societies are based & admitting that other states have remained silent in point of legislative enactments on the subject it is clear in my mind that any of our high courts of law or equity would determine our rights according to those principles in any case of controversy. Nevertheless I agree with you that it would be an honorable thing for any or all of the several states by their legislative enactments to set the those principles which would save Believers of abundance of anxiety & trouble.

You have probably heard that a Bill was brought before the legislature of our state on that subject at their last session which induced a pretty extensive investigation but finally failed & as I have been informed barely obtained a place on the minutes among the unfinished business to be brought up at the next session. Perhaps you have been favored with the printed memorial on which the said Bill was predicated. The said Memorial was drawn up by Howard Donlavy and is certainly a document of merit, yet I think it could be much improved & it is my impression that it ought to be thoroughly laboured out, printed & circulated not only for the union & good understanding of Believers but for the information of statesmen. The legislature we are told objected to passing any such law inasmuch as we had not even asked them for an act of incorporation which in fact is a very plausible reason. & such is the

the ignorance of Believers in general on the subject of corporations that we hardly dare venture to tell the legislature that we are a corporation so constituted by our own voluntary act and so recognized by the general principles and laws relating to artificial bodies or bodies corporate ever since the reign of Numa Pompilius & more especially since the government Pneuma Agion commenced. I have suggested the idea to our leadship of putting your extracts through the press with some other interesting matters for the edification of Believers & if convenient would like to have your sentiments as to the utility of such a thing.

I further suppose that you have been officially informed of the result of the suit instituted in the court of chancery against N. S. & whether or not I feel to ~~dwell~~ give you the short of the matter as ~~found~~ noted in my journal ~~&c~~ ~~[illegible]~~, as follows "Thursday morning Dec. 15th A council was convened at the office to hear the result of the settlement with N. Sharp. The papers were read and approved to wit a full & complete surrender transfer & conveyance of all & singular the real estate held in trust by said Sharp at Union village, Watervliet, White water & N. Union in four several instruments. Also a conveyance & surrender of canal stock & furthermore of all chattel property, goods, debts & choses in action in two several deeds, reserving to himself $5000 in bank stock in the life insurance company bank in Lancaster."

With regard to the dispatches sent on by Dr. R. Bryant they lay dormant in my hands till a few weeks ago I was officially called upon & had the privilege of making a surrender of them and all other important papers to the Ministry Elders & trustees, having never been admitted to any counsel relating to the final adjustment of those important documents I therefore can make no report on the subject, I can only say that from the tenor of Sharps conveyances, the idea of vesting the legal title of the interest in a joint brotherhood east & west is entirely abandoned. & the matter is carried out completely on the plan contemplated by the several officials with the lab a-ron lawyers in the summer of 1829. as you will see from the form of transfer to Daniel Boyd & Sheimer Johnson.

which is as follows. "To Have and to Hold the said several lots, tracts and parcels of land and premises above described to the said parties of the second part, their heirs successors & assigns forever in trust to & for the sole & exclusive use & benefit and advantage of the said United society of Believers commonly called Shakers at Union village Warren county Ohio" &c

Observe this extract is from the deed of the North Union lands & Daniel informs me that the lands at Whitewater & Watervliet are conveyed in like manner to D. B. and I. J. trustees & their heirs &c. for the sole use benefit and advantage of the society at Union village — I need not say that such conveyances bear a doubtful & suspicious aspect in monopolising the interest to the society at U. V. without any mention of a society being located on those lands in the respective counties where they are situated. — I would have been thankful for a privilege of conferring with Judge Smith on the subject and informing him of our original manner of specifying the facts in our deeds or religious, to whose use & benefit these lands were conveyed as in the transfers from D. & W. & others conveyance those lands to the use & benefit of the society at Union village but I suppose D & I contemplate executing deeds from them & their heirs to the trustees & their heirs resident on the premises. I hasten as relates to my responsible service while matters remained within the reach of my cable tow but the bed becoming too short & the covering too narrow for us all it has been my lot to be scrouged out (reckly) as my predecessor used to express it so it only remains for me to give you a little sketch of my experience since my location on the old stomping ground.

Sept. 19th 1837. After a serious search I found this paper this morning which I think contains the principal matters of importance that I wrote to Br. S. But Query why should I write such things to Seth who is in no lot of care? Ans. Because he first wrote to me, & I had liberty from E. T. G. to answer his letter, besides in his letter to the deacons he called upon me to write & give him information concerning these things.

But Query. Was it not disorderly to commit to him to him such delicate matters as were found in my letter? This I will answer in his own words found in a forgoing letter as follows. — "In your letter of March 6th you express your fears of having tried my patience &c. with your unguarded manner of communication" But you need not feel any burden of that kind on my account about any of your communications to me. If you are not burdened with mine, I shall not be with yours. Your freedom has always

[illegible] in much satisfaction"

N. B. If Elder Archibald is consulted relative to my doings, I wish him to have a fair understanding of the case. — I would truly be glad at this time to see him. for however improper it may seem to hold any attachment to any of our former Ministers or Elders, I must be permitted to respect Elder Archibald for his wisdom & goodness in helping me in times of trouble & I ask him to know that I continue to love & respect him. E. W.

Br. J. perhaps you will feel to hand this back to me when you are done with it

Br. Joshua W. in confidence

I did not open a single book while writing the following lines

The Year

We read that a Thousand years is with the Lord as one day; And one day is with the Lord as a Thousand years. Years! What are they, to one like me! who have never seen the distance of a hundred miles from the home of my birth. What have all the years of my existence been, in this world so beautiful to me, but measured points of daily learned by the daily discipline. My years, do not gleam and brighten with thoughts of varied scenerye, away, far away, that play around, the lowlit, amusing reveries, in vivid pictures rare.

I have never seen the great ship ballanced on the wave of the mighty Ocean, Have never seen its billows high, Have never seen its ripple with starry gems enriched in sunshine's sparkling lure.

Nor have I heard the hoarseness of its surging roaring storm, mid devastating wailing sounds and blacking clouds and shadowy ghosts of terror all around, and hope's dim visage, into darkness gone.

I have never seen the grand, majestic sweep of Niagara's waters deep.

But in these years of mine, I have seen from the windows, of the home of my choice, the silvery Moon pass the throes of its birth, ~~awaken~~ awaken into newness of life and symetry of form. Have seen it in the fullness, of its ball like orb, Most glorious, to behold, And roll, adown the western skies, a pillared

fiery show. And the forest, far and wide, would crimson with her glow, And I have seen it in the wane, at the lickering coal that flickers in its char.

And in these years of mine I've seen the Spring with timed steps glide over the leafless lawn, And glance her pearly shafts broadcast, over dales, and hills beyond. And span the snowy drifts in the meadows, all along. And chase the stolid shades, in her pleasing gentle way. And whisper in the gardens, And gladden, with her ray. And at her friendly warming touch, the ice bound furrows, melt away.

The fields she spread in living green, the tender growth of grassy sward, And traveling over the landscape gray, she nurses into life, the healing herbage, on her way. And the little flowering plants.

She decks the Peach trees in vermillions daintly blow, Then looks across to Mill creek's, brawny brow. And touches there, the Red buds barren bough. Next she dips her brush in Silly white, And over the Apple branches, takes her flight. But lo! vermillion tint adheres there to, And hence her work in tiny stripes do grow. And stretching out, beyond my windows view, a sea of rapturous, beauteous hue. She takes another brush unblemishingly new, And dips it in the purest white, And over the Cherry trees, she goes, and Plum trees, and Locust trees array, And stops to kiss the rose so sweet, While the songstress sings her lay. And having

a surplus left at her departing hour, She skims apast the grazing herds, And paints the Dogwood's rustic bower.

And in these years of mine, I seen the Summer Sunbeam's power, Erase the Spring time's fragile flower. And in her breezy, whirling wrath Uncrobe the fruit trees, blooming raft; And hurling in her twisting gale the sapless sheaths, That fall beneath the trees, in milky flakes unwreaths. And in this warning you may see, the swelling fruit, That promises most hopefully, a bountiful, delicious, yield. Then o'er the fields she wields her might, The grasses stand, en mass upright, Doomed to abide, the reaper's falling sythe. While from the Clover heads the honey bee extracts, to store her hive. The spacious harvest waves in rip'ning love. And the farmer's pride, is safed o'er. But ere the garnered work is done, Beneath his toiling ply, is heard the wearied moan.

And I have seen the Autumn come, The burden bearer of my years. And with a critic's eye would she, Speed o'er the orchards jealously. And sift there from, in searching glee. The withered, blighted forms. Which the Summer, had commenced, and, by inattentiveness, Had neglected, one, by one. These, from her shoulders she would shake. And round about the sodded roots there lay rejected knarly fruits. The perfect shapes, she trained with care. The golden pippin every where, And other kindreds, quite as fair. Then, through the gardens, impartially she went. The bulby turnip flushing, and springing

in its vest, Reveals a purple crest. The brilliant cabbage
in her exquisite folds. sits a queen of loveliness enrolled—
Awaiting the gardener's desirous zeal, He's precious bounty
to conceal— Ere the wintry scourge pass over. When taking
leave. her season spent. She soars away. Yet in her voice
is justice late, And over the forest range, in keen dis-
pute, The mute, at her command let go their hold.
And man, and birds, and squirrels pursue. These
proffered offerings to secure. And track their
way, through rows of winnowed leaves. In count-
less numbers strewn, and radiant changing colors.

And in these years of mine— I've seen the
Winter come in piercing haste. And spoil the
gardens in his waste— And over the orchards, relent
lessly would sweep— And count his victims only,
by their heaps. And every living thing, would sling.
And in its stead, icicles bring. He freeze all the
waters over, And the thirsty cattle, plaintive roar.
The leaves from all the fruit trees, grasp. And
strewed the earth in deathly gasp. Yet there's
joy, in his controlling. The Village sleigh bells oft
are tolling. The merry laugh breaks on the air,
The traveler to his home repairs. The nightly
scenes, are sightly, his delight. He ventilates the
upper realms in prodigy bile. And every street, and
tree, and tower. He clothes in feathery snowdrop's
shower. And the Moon, and all the stars, adorn
More perfectly. the silent morn. Several lights
moved by his will, Almighty power emulate.
And all our senses fill.

Susan C Siddil

ORIGIN OF THE WATERVLEIT, OHIO, SHAKER COMMUNITY.

(Continued From Page Ten.)

He had every faculty requisite for his position. He was beloved by all who knew him.

Beulah Heads of Families.

It is possible that the names of all the early settlers on Beaver Creek have been preserved, but we do not have access to the list. The names of the heads of the principal families, with whom the Shakers were interested, in 1805 and 1806, were William Stewart, John Buchanan, John, Abraham and Ezekiel Patterson, James Milligan and John Houston. There were others in the vicinity, among whom was William King, who lived west of Dayton.

Sources of Information.

The edict went forth from the Mount Lebanon ministry that the church records should be faithfully kept. Besides this, many of the leading elders kept diaries, some of which have been preserved. In 1832 Richard McNemar commenced to straighten up all the records of the aWtervliet community. What became of the church record, and all the early archives of the Watervliet society is now unknown. For the first efforts of the Shaker missionaries on Beaver Creek, we are left wholly to depend on tacit, that part of Benjamin Seth Young's diary, which is preserved in the church record of South Union, Ky. Youngs kept a complete diary of his itinerary in the west. This was sent to Mount Lebanon, where it disappeared. The complete diary and itinerary of Issachar Bates went to Mount Lebanon, where it was purposely burned.

Journal of Youngs.

The journal of Benjamin Seth Youngs in so far as it relates to Watervleit, is herewith given. The first notice is for Tuesday, May 8, 1805: "Benjamin S. Youngs, and Issachar Bates set out on foot (our common method of travel), for Beaver Creek, at 5:30 this morning. Preached at John Buchanans'." On the 31st they returned to Union village. In all probability this was the first time a Shaker's foot ever trod the soil of Beaver Creek. The two men were bosom friends in after years. Benjamin, in speaking of Issachar, said that their "souls were knit together as closely as were the hearts of Jonathan and David." They were missionairies together in the east, and were transplanted from that field to the west, where their labors were even more abundant.

There is no record of what encouragement the first visit received in Beaver Creek, but the efforts then put forth must have met with some success, for on June 22, Youngs, Malcolm Worley and Richard McNemar set out for that place and returned to Union village (then called Turtle Creek), on the 24th. What they did, who preached, and what families visited, we have no information. No other record is found until Dec. 9, when Youngs, Worley and Daniel Mosely visited the place and remained until the 11th. It is even probable that there were visits made between June and December, and that much interest was manifested by the people living on Beaver Creek.

The next record is that on Wednesday, March 27, 1806, "Elders Issachar, Benjamin and Richard went 22 miles to Beulah on Beaver Creek. Had meeting at William Stewart's; as usual, spoke some two hours. After meeting Richard went home with John Patterson, who had been an opposer; his wife, Phoebe, having faith, but held back on his account. Thursday, 27th—William Stewart confessed to Benjamin; evening whent to John Stewart's. Next day to Dayton at month of Mad river; forded the Miami; went thence to William King's, whose wife refused to tell us the way to Nathan Worley's, because she had heard we were deceivers. Her husband told us the way. We remained but two hours at Nathan's. Their opposition was great, and returned to John Stewart's, thence to James Milligan's and John Patterson's. Saturday, 29th—Peggy Stewart confessed to Issachar, and James Milligan and Elizabeth and Caty Stewart (John's mother) confessed to Bejamin. On our way to John Patterson's Phoebe Stewart confessed to Richard; soon after he returned to Turtle Creek; thence we went to William Stewart's and Sally, his wife, confessed to Benjamin. Saturday, 30th—Abm Patterson confessed to Benjamin. We went to John Patterson's. A large collection of people assembled, to whom John Thompson preached from Acts 3: 22, 23. He observed that once the Jews were God's peculiar people, but since Christ's time, the whole world was God's people—God with us—the whole world! No one ought to work on their sins so as to feel guilt, but lay hold of faith in the promise of God,' etc. A great deal of hypocrisy and foolery. In his prayer, however, he desired God would preserve the innocent lambs 'from the ravening wolves (alluding to Shakers) that were going about the country in sheep's clothing, etc. John Patterson opened his mind, confessed to Bejamin. Monday, 31st—Peggy Buchanan confessed to Benjamin; did not wish, but was advised to return to her family and do her duty by them and keep her faith, which she did, though her husband had said to her she should never enter his house if she joined the Shakers, but afterward when she inf

was also incarcerated in the Albany jail. The services he had rendered his country counted as nothing to his religious persecutors. Persecutions commence at Union village, when Shakerism was then in its incipient stage. From time to time they were visited by mobs. The spokesman of the great mob o f 1810 was Rev. Matthew G. Wallace, a Presbyterian minister, who died in Terre Haute, Ind., in 1854. From the beginning a certain class of citizens of Lebanon were very bitter in their opposition to the Shakers. This opposition was accelerated by the Western Star, published in Lebanon. So vindictive were the editors, Van Vleet and Cameron, that on Dec. 2, 1817, Richard McNemar and Calvin Morrell went to Columbus and appealed to the legislature for relief. Van Vleet went so far as to publish in pamphlet form a scurrilous attack on the Shakers. In vindication of themselves, in 1819, the Shakers published a book of 175 pages, entitled "The Other Side of the Question." On account of the conduct of the Western Star, and the citizens of Lebanon, in 1818, the Shakers ceased to traffic in that village. Nor was this all: The legislature of Ohio, on Jan. 11, 1811, passed an act against the Shakers, which stands as one of the most infamous in the history of legal crimes.

The Watervleit society from the very beginning received the kindest treatment from the citizens of Dayton. There were no mobs; there were no persecutions.

The great difference accorded to the Shakers by the denizens of Lebanon and those of Dayton, was a matter of remark among the believers. One of the Shakers at Union Village had a vision. In that vision it was revealed that the Shakers should put a curse upon Lebanon and a blessing upon Dayton. Shakers, in their earlier history, were ever obedient to heavenly commands. David Darrow felt that the command must be obeyed. The first messenger selected was Francis Bedle. He demurred and refused. Finally he consented, if Richard McNemar should go with him. McNemar opposed the whole scheme and thought it should be passed over; but, being obedient to the higher powers, he reluctantly consented. Together the two messengers rode on horseback throught the streets of Lebanon, waived their hats and pronounced woe upon all persecutors. The same day they appeared upon the streets of Dayton, riding rapidly, waving their hats and pronouncing

... full of ... promises that will be realized. He says business is much better now than it was last year. He is quite hopeful over the outlook for this year and sees no excuse of the crying voice of the pessimist, unless it be the weakness of the crier, who does that instead of attending to business.

E. B. Weston, of the Weston Paper company, draws a roseate picture of fair prospects and bright indications for business in 1904. He says the company has never had such tremendous orders on hand before and that contracts now held by the company amount to more business than the company has transacted in all the previous years of its business life. His collections are good and a double force is being worked in the mills. Weston is a manufacturer of wrapping-paper and he says when his business is good he considers all business good, holding that the wrapping paper is the pulse of the world, as wrapping paper is not needed when business is dull.

His company is six months behind with some orders, owing to the rush, and larger dividends have been paid this year than ever before. Most rosy is the outlook, says Mr. Weston, in paper business generally, as he has heard no complaint from any of the paper concerns in the city.

Henry Zwick, of the Zwick & Greenewald company, manufacturers of wheels and hubs and spokes, and such appurtenances, says business was fine in October and November, but made a slight let-up during December. It is picking up again now, and he believes the prospects are good. He sees no reason why the coming year should not be a bright and profitable one.

The indications are that the Crawford, McGregor-Canby company, where lasts ... soars far beyond the fond expectations of the company. The growling voice of hard times has not yet been heard in the plant, and this year will certainly not be the season of business discontent. The company aims to keep a large number of machines ahead, from which to fill orders as they come, but so fast have the orders been received that nearly all the machines held out to fill orders have been sent away and the company has been unable to make the machines fast enough to keep the regular number in store for orders. The foreign business of the Davis has been rushing. It has reached a height never before attained and is the result of expenditure of a vast amount of money and of systematic effort in every country over the seas. The company has a larger force at work than ever before and expects to keep all hands busy, with perhaps an additional force, throughout the year. There are no pessimists in the Davis over a dismal business outlook.

Hugh Chalmers, general manager of the National Cash Register company and first vice president, stated that their business was 25 per cent less than the business of last January. He attributed this to general dullness throughout the country. Mr. Chalmers said he believed their business was an excellent public pulse for the reason that they dealt entirely with the dealers and storekeepers who were first affected by workingmen being out of employment. He said undoubtedly trade was a trifle dull in the United States, but the company did not intend to allow that to make the coming year a poor one. He said it was the intention to put on more steam and push ahead until the business of the year ran far ahead of the business of the former year. He said the foreign business of the company was increased 44 per cent last year and the company confidently expected to increase it the same per cent this year. He believes the company will do a bigger business this year than last and is not discouraged by the poor business in January, as this is due to the dullness apparent throughout the country. Mr. Chalmers believes the company will do such a good foreign business than even if poor business is done in this country, the average will be above the ordinary.

BUILDING ASSOCIATIONS.

S. Rufus Jones, the general manager of the Mutual Home and Savings association, made a statement that a slight decrease in business was noted by the society, but that there was nothing alarming in the situation. He thought the temporary tightness would pass away. Some men are out of employment, and that has the effect of decreasing the receipts while at the same time, it increases the amount of withdrawals. The general condition is strained, but this fact Mr. Jones thought attributable to this being a presidential year, when money matters are often governed by the unsettled political conditions. "I don't look for a panic," said Mr. Jones, "although there may be a scarcity of money during the year, but that doesn't mean that there is anything to cause great uneasiness."

Inquiry at the office of the American Building and Loan society developed that this association has just passed through one of the most successful years in its history, and that the outlook for the coming year is exceedingly bright. Business is increasing and the management believes that this year's business will exceed in volume that of last year.

The Germania Build...

went to John [illegible] ence to William Stewart's, thence to John Houston's, where we kept our horses; then to Abrams; thence to James Milligan's, in company with J. Houston; 12 have opened their minds in this place of the most respectable people—stable and upright in their faith—numbers of them having had in the revival great views of the present work of God." The stay of the missionaires lasted till April 1.

It will thus be seen that the first Shaker convert on Beaver Creek was William Stewart; that the foundation was laid by Issachar Bates, Benjamin S. Youngs and Richard McNemar. It is the tradition at Union village that Issachar Bates was the founder of the Watervleit society, which is probably true. The account shows that the missionaires had preaching services during all their visits to Watervleit. It is probable that the services were held either in private houses or some grove. As the people had imbibed all the attendant cirmustances surrounding camp meetings, they would adjourn to a grove just as readily as to seek the more somber retreat of a meeting house.

It will be noticed that John Thompson makes his appearance at Beaver Creek, although beyond the limits of his precinct. He had been tried for heresy at the same time with Richard McNemar, and toward the latter had expressed all the feelings of friendship until Richard joined the Shakers, when he became a bitter and upcompromising foe. It was Thompson who first sounded the tocsin of war against the Shakers, and it was his congregation (Springdale) that was so active in the mob against the Shakers of Union village in 1810.

The efforts of the missionaries had awakened an interest among the Beaver Creek believers in the parent society, for we find that on April 12, 1806, James and Betsey Milligan and Ezekiel and Eunice Patterson visited Union village. The interest at Beaver Creek had become so intensified that on April 26, 1806, both Issachar and Benjamin returned to Beaver Creek, where all the believers met together and for the first time all "went forth to worship in the dance." On the following day Rachel Southard confessed to Benjamin.

From the above citation it may be assumed that the formal recognition of the Watervleit society took place April 26, 1806. Who was placed in the lead as caretaker must be left to the unearthing of documents not now known. So well instituted had it been that apparently it was left alone until July 8, when it was visited by Daniel Mosely, Richard McNemar and Issachar Bates, who remained until the 14th. Perhaps, owing to the long stay, and the presence of McNemar, permanent plans were discussed and entered into. This view appears to be plausible because on Aug. 29 David Darrow, Ruth Farrington, Prudence Farrington, Ruth Darrow, Daniel Mosely and Solomon King went to Beulah and there remained until Sept. 10. This visit of the ministry would suggest that all of the officers were now appointed.

That this view is correct may be supported by the fact that the Shaker documents at Union village testify that the Watervleit society was founded in 1806. At that time it went both by the name of Beulah and Beaver Creek. The community was not called Watervleit until 1813. It was so named from the community at Watervleit in New York.

The community thus formed was an industrial as well as a religious institution. The people did not depend wholly on agriculture, for soon they had in operation a grist mill, a woollen factory and shops for making woodenware, wagons, brooms, blacksmithing and other industries. In a comparatively short time, where log cabins stood, arose the imposing brick buildings.

The Blessing of Dayton.

The history of the Shaker communities exhibits the most bitter persecutions. Ann Lee and her immediate followers were thrown into the jail at Albany, N. Y. David Darrow, although he had fought [illegible] freedom of America,

fifty cents [illegible] dollars and fifty cents, by [illegible] Williams Medicine Company, Schenectady, N. Y.

the blessings of God upon the town and upon all its inhabitants.

News of the action of the Shaker missionaries, in the streets of Dayton, spread upon the wings of the wind, over the banks and hills of the Miami and Mad rivers. The farmers held the Shakers in a reverential awe. Dayton had made but slow progress. Farmers now believed that the town having been blessed by holy men of God, it would become a prosperous place. Some rented and others sold their farms and moved to the town. From the day of that blessing Dayton has been a growing, prosperous city.

On the other hand, what may be said of Lebanon and the enterprises that have there been put forth? Perhaps it is better not to rehearse, for unpleasant memories might protrude to the front. Its local historian, in his "Centennial Sketch," has been forced to indite that its population "has remained stationary for four decades."

That Dayton is a prosperous city, owing to the blessings of Francis Bedle and Richard McNemar, no one believes. That woe pronounced upon the persecutors of Lebanon is the cause of that village being tabooed, no one would admit. That the blessing of Dayton had a temporary effect is very probable, but that was simply a definite action on such minds as venerated the Shaker people.

Conclusion.

A quiet, unobtrusive people, devoted to the cause of religion, practicing the Christian graces, has left something of an impress on Montgomery county. When the history of that county has been impartially recorded, and written for the pure love of all the facts pertaining to the district, the Shaker community, known as Watervliet, will form an interesting and important chapter.

SHAKER COLLECTION

Item 347 b

Letters, 1827-63, between Shakers at New Lebanon, N.Y., Pittsfield, Mass., South Union, Ky., Union Village, Ohio, and other places. Correspondents include Andrew C. Houston, Eleazer Wright, William Deming, Henry L. Eads, James McNemar, Richard R. McNemar, and others.

Letters from Isaac
N Young of New Lebanon
N.Y. dated 1827 Lidia
Conger letter between Isaac N
Young & N